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The people of India

John Forbes Watson, Sir John William Kaye, Meadows Taylor, Great Britain. India Office

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THE

PEOPLE OF INDIA.

A SERIES OF

PHOTOGRAPHIC ILLUSTRATIONS,

WITH DESCRIPTIVE LETTERPRESS,

OF

THE RACES AND TRIBES OF HINDUSTAN,

ORIGINALLY PREPARED UNDER THE AUTHORITY OF

THE GOVERNMENT OF INDIA,

AND

REPRODUCED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

EDITED BY

J. FORBES WATSON AND JOHN WILLIAM KAYE.

VOLUME ONE.

LONDON:

INDIA MUSEUM,

1868.

WM. H. ALLEN AND CO., 13, WATERLOO PLACE, S.W.

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PREFACE.

DURING the administration of Lord Canning, from 1856 to 1863, the interest which had been created in Europe by the remarkable development of the Photographic Art, communicated itself to India, and originated the desire to turn it to account in the illustration of the topography, architecture, and ethnology of that country.

There were none, perhaps, in whom this interest was awakened more strongly than in Lord and Lady Canning. It was their wish to carry home with them, at the end of their sojourn in India, a collection, obtained by private means, of photographic illustrations, which might recall to their memory the peculiarities of Indian life.

The great convulsion of 1857-58, while it necessarily retarded for a time all scientific and artistic operations, imparted a new interest to the country which had been the scene of, and to the people who had been the actors in these remarkable events. When, therefore, the pacification of India had been accomplished, the officers of the Indian Services, who had made themselves acquainted with the principles and practice of photography, encouraged and patronized by the Governor-General, went forth, and traversed the land in search of interesting subjects.

In this way the design soon exceeded the dimensions of a mere private collection; but Lord Canning felt that its importance was sufficient to warrant official sanction and development, and, therefore, placed the matter in the hands of Mr. Clive Bayley, his Home Secretary. Some of the more important results appear in the present work.

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PREFACE.

The photographs were produced without any definite plan, according to local and personal circumstances, by different officers; and copies of each plate were sent home to the Secretary of State for India in Council.

After a time, it appeared that a sufficient number of illustrations had been received from various parts of India, fairly to represent the different varieties of the Indian races. The negatives remained in India; but from the plates sent home it was easy to produce fresh negatives, the prints of which might be multiplied to any extent. The Secretary of State in Council sanctioned this operation, and the work was executed by Mr. W. Griggs, at the India Museum, under the superintendence of Dr. Forbes Watson.

In many cases some descriptive account of the tribes represented accompanied the photographs sent from India. These varied greatly in amplitude and value. But on the whole it may be said that they were sufficient to constitute the basis of the sketches contributed by Mr. John R. Melville, Colonel Meadows Taylor, Mr. Kaye, Dr. Forbes Watson, and others. These sketches do not profess to be more than mere rough notes, suggestive rather than exhaustive, and they make no claim to scientific research or philosophic investigation. But although the work does not aspire to scientific eminence, it is hoped that, in an ethnological point of view, it will not be without interest and value.

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NAMES OF THE GENTLEMEN WHO ARE KNOWN TO HAVE BEEN ENGAGED IN PHOTOGRAPHING THE DIFFERENT SUBJECTS.

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It is to be regretted that, in some instances, neither the names of the Photographers, nor of the Authors of the Descriptive Notices, have been forwarded from India.

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VOL. I.

CONTENTS.

* Under this heading, *locality* does not always show the place or even the district of birth, though it does so when possible. The text will explain the origin of the difficulty which occurs in certain cases.

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SONTHALS.

THE Sonthals, though belonging to the same race as the Coles, Bheels, and other cognate aboriginal tribes of India, have not, until a comparatively recent period, been settled in the territory which they rendered for a time famous by their rebellion in 1855. They were a wandering race from the neighbourhood of Cuttack and Pulamow, and were permitted in 1832 to settle themselves at the foot of the Rajmahal hills, on land which the hillmen would not cultivate. In 1851, they numbered 82,795 souls.

They are well made and active men; possessing the thick lips, high cheek-bones, and spread nose of the Bheel, Cole, and other hill tribes, and nearly beardless; quiet, inoffensive, cheerful, intelligent, and obliging; timid, cowardly towards mankind, but brave when confronted with wild animals.

They are industrious cultivators, and enjoy their existence unfettered by caste; they eat beef, kid, pork, poultry, drink a spirit called pachũi, and have no objection to a hearty dance; but, on the other hand, do not refuse to eat even snakes, ants, frogs, and field rats, when better diet is scarce. The Sonthal women are fat and short, and though not pretty according to the European idea of beauty, have a very pleasing expression of countenance. The men are generally five feet six inches in height, and weigh about eight stone.

The dress of the men is a small piece of cloth round the loins, that of the women an ample flowing cloth, one end of which is fastened round the waist, the other passed over the left shoulder, leaving the right shoulder and arm uncovered; the women are fond of such simple ornaments as they can afford (and by no means particular as to weight; one woman's bell-metal ornaments weighed thirty-four pounds!) the men wear small zinc ear-rings, finger rings, and sometimes a wrist bangle of iron; the hair in both male and female is worn long, and tied in a knot on the crown of the head.

Their religious observances are few, consisting of prayers, sacrifices, and dances "the whole of which are generally performed and attended to by the votaries whilst in a state of intoxication." They pray chiefly for protection from famine and sickness, from disease among their cattle, and for defence from wild animals and

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snakes. To propitiate their invisible deity, they sacrifice buffaloes, pigs, goats, and poultry, sprinkling the blood of the victim over the offerings of the worshippers. The flesh is eaten by the persons invited to the feast, which generally terminates in debauchery, stimulated by a wild dance. (For an amusing description of the dance, consult *Asiatic Journal*, vol. xx., p. 553, and of the sacrifice, p. 570*). The marriages mostly take place once a year, in January: for six days all the candidates for matrimony live in promiscuous concubinage, "after which the whole party are supposed to have paired off as man and wife; feasting and drinking according to the ability of each couple, closes the ceremony." The families are large, "averaging, perhaps, eight children to each couple."

The Sonthals, though armed with no more formidable weapons than bows and arrows, are excellent shots; "so expert that nothing with life is to be found near their villages when of any standing;" the bear falls an easy prey, and Captain Sherwill mentioned having seen running hares and even birds on the wing, brought down by them; these latter with blunted or knobbed arrows.

The country now inhabited by the Sonthals (the capital of which is Burhait) is situated south of the Ganges, in lat. 26° N., and long. 87° W.

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* Implements of agriculture, p. 579; Mineral produce of country, p. 570, &c.

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SONTHAL.

ABORIGINAL.

BHAUGULPORE HILLS.

1.

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SONTHALS.

ABORIGINAL.

BHAUGULPORE HILLS.

2.

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PAHARIS OR PAHARIAHS (BHAUGULPOOR).

THE Paharis or Pahariahs of Bhaugulpoor are a race, inhabiting the hilly and jungly country (the name signifies hillman) of that large territory.

The Pahariah is much shorter than the Sonthal, slighter in make, nearly, if not quite beardless, and of a much less cheerful disposition than his neighbour, with whom he contrasts unfavourably also on the score of industry. His great delight is to lounge in the nearest markets, decked out with beads and chains, his hair fastidiously oiled, combed, and ornamented. He cultivates as little land as possible, preferring to undergo the fatigue of hunting, travelling for miles to get a shot at a deer or peacock, or in roaming about in search of honeycombs, wild yams, or other edible roots.

His religion consists in the adoration of an invisible spirit called Bedo Gosain, who made heaven and earth; and is worshipped through the medium of various gods, visible and invisible, the former being wooden images, stones, trees, heaps of bones, and skulls of wild animals. He believes in a future state in the form of transmigration: the good, after a short period of happiness with Bedo Gosain, being born again to positions of great wealth and power; the bad being condemned for many years to inhabit the vegetable kingdom, or in graver cases to be bound and suffer eternal punishment in pits filled with fire and maggots.

The Paharis encourage polygamy, the maximum number of wives being four. The re-marriage of widows is allowed; and fornication in either sex is punished by fine, sacrifice, and consequent feasting.

They are largely employed as coolies (or luggage bearers) by persons travelling between the hill and plain country.

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PAHARI.

SUPPOSED ABORIGINAL.

BHAUGULPORE HILLS.

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THE MULLIKS.

THE Mulliks are considered by other tribes of Mahomedans a distinct race. The ignorant think that they are of giant origin; but learned Mahomedans suppose that they were degenerate Hindoo Rajpoots who embraced Islam in the reign of Mahomed Ghoree. There is, however, no certain information as to their true origin or genealogy; but that they are a distinct race is universally admitted.

The Mulliks themselves are ignorant of their genealogy, and object to being questioned about it.

Those who can read and write Persian and Oordoo are generally decent and tractable persons, and often hold offices under Government; but the generality of the Mulliks are a turbulent people, addicted to the use of toddy, and apt to commit all kinds of atrocities while under its effects.

They are chiefly employed in the management of landed property, and fill the subordinate offices of Brahils, Village Gomashtas, and Peeadas.

They profess the Mahomedan religion according to the Soonee tenets; but have no particular article of diet.

They make a mystery of their peculiar marriage rites, which are performed by their females in a most secret manner, but they are not allowed to form marriage alliances with the other Mussulman sects.

The Mulliks reside chiefly in the province of Behar. They cultivate land, and the wealthy among them possess extensive landed property.

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MULLICK.

SOONEE MAHOMEDAN.

BEHAR.

4.

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MULLICKS.

SOONEE MAHOMEDANS.

BEHAR.

5.

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THE descriptive particulars respecting the MUSAHARS will be supplied on a separate slip for insertion on this page.

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MUSAHAR.

LOW CASTE HINDOO.

BEHAR.

6.

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RUJWARS.

RUJWARS, or Rajwars, are a race, supposed (like the Boonyas, with whom they have much in common) to be aboriginal. They occupy the south-eastern hills of Behar. During the Mahomedan rule in the province of Behar, they were much employed in guarding the passes of the hills, and possessed holdings of land rent free in payment for their services in this respect. Since the resumption of these holdings they have taken to a vagabond life; and, their means of subsistence being precarious, they are addicted to robbery and thieving. Great numbers of them are little better than slaves of the various Zemindars of the districts adjoining their native hills. Rice is their chief diet. They have few prejudices of caste, and eat swine, and even the dead bodies of animals. Those, however, who become disciples (Bhuggut) of the Gooroos, abstain from animal food.

They are great drunkards, and indulge in a liquor called Omedha daroo, which is prepared by allowing rice and other grain to stand in water until it decomposes and ferments in the sun.

The Rujwars are divided into numerous clans, the head men of which are called Bhogtas.

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RUJWAR.

LOW CASTE HINDOO.

BEHAR.

7.

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DOSADH.

LOW CASTE HINDOO.

BEHAR.

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DOSADHS.

LOW CASTE HINDOOS.

BEHAR.

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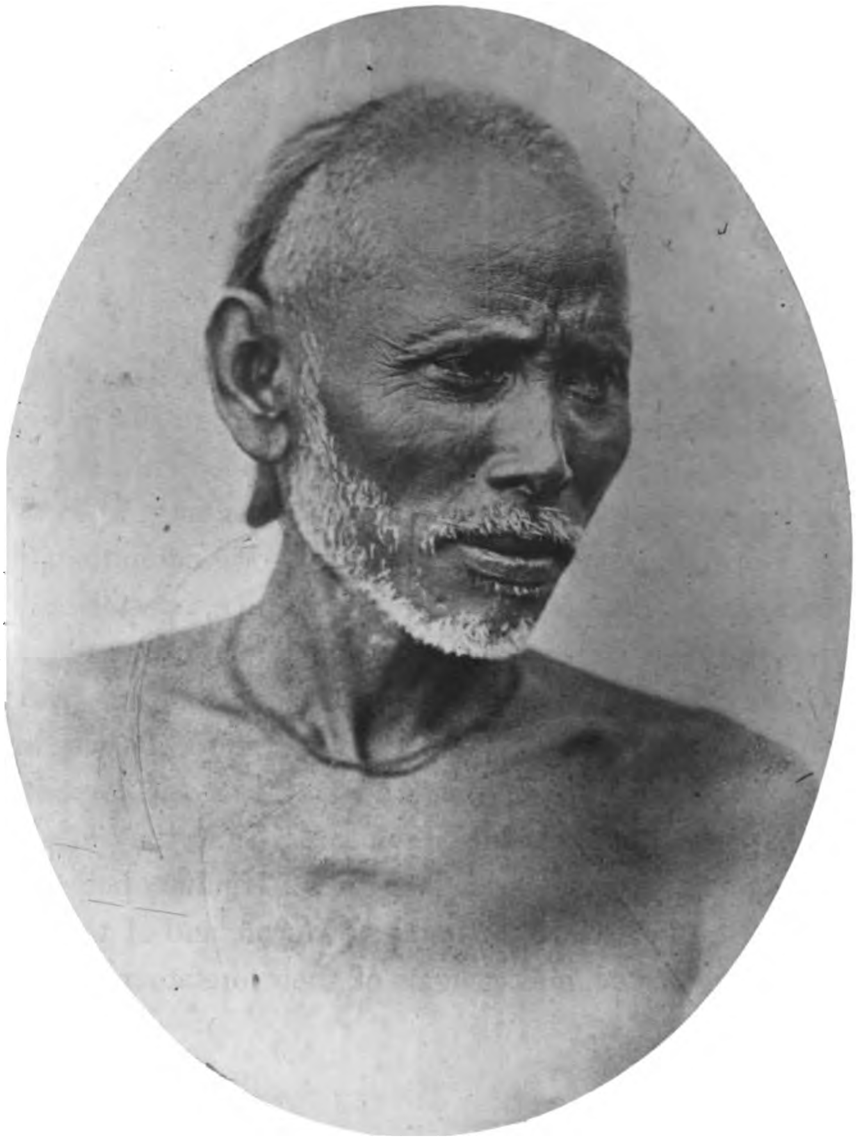
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RAJBANSI.

RAJBUNSI or Rajbansi is the modern name of a people of Kocch-Behar, originally belonging to the great Kocch tribe, from which Kocch—commonly called Kocch-Behar—took its name. Their territory originally extended from 88° to 93° E. long., and from 25° to 27° N. lat., and in union with the Mecch or Bodo tribe, they were long successful in keeping out the invading Moslems, Bhootanese, and Assamese. But the grandson of the chief who originated this policy of union, cast off the Bodos, and, with all the people of condition, apostatized to Hinduism: "the country was renamed Bihar, the people Rajbansis, or descendants of princes," (see *Journal Asiatic Society, Bengal*, vol. vii., p. 12), so that only the lowest of the people "could tolerate the very name of Kocch, and most of these being refused a decent status under the Hindu régime, yet infected with the disposition to change, adopted Islam in preference to helot Hinduism. Thus the mass of the Kocch people became Mahomedans, and the higher grades Hindus; both style themselves Rajbansis; a remnant only endure the name of Kocch, and of these but a portion adheres to the language, creed, and customs of their forefathers."

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RAJBANSI.

ABORIGINAL, NOW HINDOOS.

BEHAR.

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RAJBANSIS.

ABORIGINAL, NOW HINDOOS.

BEHAR.

11.

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DOMES.

THE complexion and mode of life of the Domes indicate the difference of this race from all the other classes of people residing in Behar.

There are no means of obtaining any information which may throw light upon their early history; suffice it to say that the Hindoos admit their claim to antiquity. Their designation in the Shastras is Sopuckh, meaning dog-eaters.

They are found in every village in Behar, though they have fixed habitations nowhere.

They profess the Hindoo religion, and worship Raho, Sookdeo, and the Debee. They eat the food prepared by all the Hindoo castes, excepting Dhobee (washerman) and Chamar (shoemaker).

They make bamboo baskets, mats, and chicks, or blinds, by which they earn about two annas per diem; but are so fond of drinking, that they spend nearly the whole of it in spirits, and lead a most miserable life, little better than that of a mendicant or Fuqueer.

They receive alms from the Hindoos during the eclipses of the sun and moon. They also supply fire to the funeral pile, for which they are rewarded according to the circumstances in life of those who buy it from them.

They always snatch away the upper covering of a Hindoo corpse as soon as it is placed near the pile. These cloths they sell at very cheap prices to procure liquor. In short, they are employed in most menial offices, and bear a bad character. They have often been convicted and punished as robbers, &c.

Their chief diet is rice and dholl; they eat swine, as well as the dead bodies of all quadrupeds. Swine are killed at their weddings, and are considered a great luxury.

Notwithstanding profligate habits many of them attain the age of eighty or ninety; and it is not till sixty or sixty-five that their hair begins to get white. *(MS. Documents.)*

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DOME.

HINDOO OUTCASTE.

BEHAR.

12.

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AHEER.

(13)

AN Aheer, according to Menu, is of mixed origin, the offspring of a Brahmin father and of a woman of the Ambashtha, or medical, caste. The Abhiras, however, were a pastoral tribe, who settled, about the beginning of the Christian era, on or near the lower course of the Indus, on a tract known to classical geographers as the Abiria of Ptolemy, lying north of the Sahyadic mountain, and of Syrastrene. From the pastoral habits of the tribe, its name, in a more or less corrupted form, came to be generally applied to the shepherds and cowherds of Hindostan. They form a distinct caste, and are especially numerous in the north-western provinces, where they are distinguished as three races, acknowledging no other connection than the name of Ahir, which is common to all. The three races are the Nand-bansa (race), Jad- or Yadu-bansa, and Gwal- (Gowala, cowherd) bansa. The first are most numerous in the Central Doab, the second in the Upper Doab and west of the Jumna, the last in the Lower Doab and in the province of Benares. The two first are numerously subdivided, and bear distinctive appellations, taken generally from the place where they reside. Some of the Jad-bansis have embraced Islam, and, in common with certain other tribes, are known as Rángars. Tribes of Ahirs are also numerous in Rajpootana and the Punjab. In the Delhi territory the Ahirs eat, drink, and smoke with Jats and Goojurs, and in some cases with Rajpoots. The several subdivisions intermarry, avoiding only the four families nearest in affinity; and when they are much intermixed, as in the Delhi district, with Goojurs and Jats, they conform to the usage of those tribes in the marriage of the widow of an elder brother to the next in seniority. In some parts of the Bengal territories they are still called Abhirs.

The Ahir tribes extended to the centre and south of India. They are believed to have once possessed considerable power as independent princes, in the Deccan and Telingana, and the period of the "shepherd kings" is often referred to in local tradition, as that which preceded the establishment of regular monarchies by Hindu princes. Hill forts are frequently found to bear names traceable to these shepherd

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princes. Yemmee Gooda, the hill of the buffaloes, Yenna Gooda, the hill of butter, Gwalconda, or Golconda, the Shepherd's hill. Gawilgurh, in Berar, Aseergurh, in Khandesh, Gwalior, and many others, no doubt belonged to them, and were, possibly, the capitals of princes of these tribes, originally perhaps, nomadic Scythians. The latest authentic record of princely power among the Ahirs, is probably that of Asa Ahir, of Aseergurh, in Khandesh, whose fort was taken by stratagem, by Nusseer Khan Farookhy, afterwards king of that province, about the year 1410 A.D., when Asa and the whole of his family were cruelly put to death. This "shepherd king" is related to have possessed the greater part of Khandesh, Berar, and Gondwana, with 5,000 buffaloes, 5,000 cows, and 20,000 sheep; all of which, with his family jewels, and his territory, became the spoil of his Mahomedan conqueror, who rebuilt Asa's fort, calling it Aseerghur, as contracted from Asa-Ahir-Ghur, or the fort of Asa Aheer, which was, no doubt, its original appellation. The tribes of Ahirs and Gwallas, of Berar and Khandesh, are still very numerous, and have stations in the Satpoora and other mountain ranges, where they pasture their large herds of cattle during the greater part of the year. Among these tribes, many curious traditions of ancient greatness still exist.

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AHEER.

HINDOO.

SHAHABAD.

13.

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THE CHEROOS.

THE Cheroos of the present day call themselves children of the Moon, "Chundrobuns," wear the "Janeo," or Brahminical thread, and declare themselves to be a branch of the Western Chutrees. Their origin is not ascertained. The most distinguished of the race in modern times were the Rajahs of Palamow. According to the family records they were formerly chiefs of Kumaon, and conquered Bhojpore in the Arrah district, expelling the Rajah of that country. There they reigned for six generations, till driven out by a stronger tribe; they then, some 250 years ago, invaded Palamow, driving from thence the Rajpoot Rajah, who was of the Ruksale family, and who took refuge in Sirgoojah. In Palamow they constructed two extensive forts of brick; the first built was abandoned in consequence of some unlucky occurrence during its construction, this led to the building of the second, which is a stupendous work, large enough to contain a small town within its lofty walls. Here the last independent Rajah attempted to hold out against a British force, but the fort was breached by artillery, and he then surrendered.

The last of the race died childless, but there are three collateral branches now in existence, and Baboo Hur Buksh Rae, represented in the photograph, is the proprietor of the estate consisting of 370 villages, descended to him through the second of these branches. He is consequently a Cheroo of the best blood.

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CHEROO.

ABORIGINAL (HINDOO).

PALAMOW.

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THE COLES OF CHOTA NAGPORE.

THE country called Chota or Chootea Nagpore is the larger portion of an extensive plateau 2,000 feet above the level of the sea, on which are the sources of the Coel, the Soobunrekha, the Damodur, and other less known Indian rivers. The plateau is fenced in most places by a line of hills, some of which attain a height of upwards of 3,000 feet. The whole surface is undulating, sometimes gently, and sometimes abruptly, and the scenery is further diversified by interior ranges of hills, and the protrusion of vast rocks of granite, either in great globular masses, or in huge fragments piled up in most fantastic shapes.

The total area is estimated at 4,468 square miles, with a population of 645,359 souls, of whom about one-half are what are known to Europeans by the name of Coles.

The word Col or Kol is an epithet of opprobrium applied to these tribes by the Hindoos. It is a Sanscrit word, meaning pig or out-cast, and its further employment as a name for a people ought, as Major Dalton, the chief local authority, justly remarks, to be interdicted. It includes many tribes, but the people of Chota Nagpore, to whom it is generally applied, are either Moondahs or Oraons; and though the two races are found in many parts of the country occupying the same villages, cultivating the same fields, celebrating together the same festivals, and enjoying the same amusements, they do not intermarry. The uniform tradition in Chota Nagpore is, that the Moondahs were the first settlers, and thus acquired certain proprietary rights in the soil, which they are most tenacious of to this day. In nearly every village are found descendants of these first settlers, who are called "Bhooyhars," *land-clearers*, and their lands, called "Bhooyharee," are very lightly assessed at fixed rates, or, in some instances, held rent-free.

In ancient times the Coles acknowledged no Rajah, but the country was divided into groups of villages called "Purhas," under chiefs who occasionally met and took counsel together as a confederacy. Traces of this old division are still found. The

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representative of the old chief of the "Purha" is still in some places amongst themselves styled Rajah, and a meeting of the "Purha" is called whenever it becomes necessary to take into consideration any breach of social observances by one of the tribe.

The Moondahs, the Coles of Singbhoom (called also the Lurka or fighting Coles, but properly the "Ho" tribe), the Sonthals, the Korewahs, and the Kherriahs, are all kindred tribes, speaking the same language, and having many customs in common. The Oraons, who also call themselves Coonkhur, are not of the same family; their language, which is quite different from the Moondah, shows that they are of common origin with the Hill-men of Rajmehal. No other tribe with which they can claim near affinity is known. According to their own tradition, they migrated ages ago from Goojerat, entered the Rhotas hills and Rewah, and when driven from thence, found themselves, after many wanderings, on the Chota Nagpore plateau, and being a peaceable and industrious race, they were well received by the Moondahs, and found no difficulty in obtaining from them permission to settle.

Since that period the two races appear to have lived harmoniously together, assimilated to each other in customs, joining together in amusements, sports, and ceremonies, so that to a casual observer they appear like one people; but, as before stated, they never intermarry, and each race retains its physical peculiarities.

Physically, the Moondahs are the finer race of the two; they are taller, fairer, better proportioned, and have more intellectual features. The Oraons are generally a dark-complexioned, short, thick-set race, with round, good-humoured faces of rather a lower type; but neither are wanting in intelligence. The Oraons are the more industrious and energetic; and it is generally people of their tribe that, under the denomination Dhangur, are employed on great works in all parts of India and in the colonies. The Moondahs mostly love their ease and their lands too much to become voluntary wanderers.

The Coles are frequently spoken of as a wild Hill race living in a jungly country. In reality, they are not far, if at all, behind the agricultural classes of Lower Bengal in point of civilization; their country is for the most part highly cultivated, and they generally live in villages sheltered by mango and tamarind groves of most venerable and picturesque appearance.

The Oraons and Moondahs dispose of their dead in the same manner. They burn the body near some stream or tank, collecting the ashes in an earthen vessel, which they bury. After a lapse of three years the vessel is taken up, and amidst a curious medley of singing and weeping, lamenting and dancing, re-buried under a large flat stone previously procured and placed in position alongside of those which mark the graves of the deceased's forefathers in the village cemetery.

In marriages, the Moondahs preserve many ceremonies which the Oraons do

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not recognise; some of these are singular. Preliminaries having been settled, the chief brings the price that is to be paid for the girl, which, in Chota Nagpore, varies from seven to ten rupees. The bride (always an adult girl), and the bridegroom, are seated amongst a circle of their friends, who sing whilst the bridesmaids rub them both with turmeric. This over, they are taken outside and wedded, not yet to each other, but to two trees; the bride to a muhoowa tree, the bridegroom to a mango. They are made to touch the tree with "Sindoor" (red powder), and then to clasp it in their arms. On returning to the house, they are placed standing face to face on a curry stone, under which is a plough yoke supported on sheaves of straw or grass. The bridegroom stands ungallantly treading on his bride's toes, and in this position touches her forehead with "Sindoor." She touches his forehead in the same manner. The bridesmaids then pour over the head of each a jar of water. This necessitates a change of raiment. They are taken into an inner apartment to effect this, and do not emerge till morning.

Next morning they go down to the river or to a tank with their companions, and parties of boys and girls form sides under the bride and bridegroom, and pelt each other with clods of earth. The bridegroom next takes a water vessel and conceals it in the stream; this the bride must find; then she conceals it for him to find. She then takes it up filled with water and places it on her head. She lifts her arm to support her pitcher, and the bridegroom, then standing behind her with his bow strung, and the hand that grasps it lightly resting on her shoulder, shoots an arrow between her arm and the pitcher. The girl walks on to where the arrow falls, and, with head erect, still supporting the pitcher, picks it up with her foot and restores it to her husband. What is meant by the battle of the clods and the "hide and seek" for the water vessel, is not apparent, but the meaning of the rest is plain. The bride shows that she can adroitly perform her domestic duties, and knows her duty to her husband, and in discharging an arrow to clear her path of an imaginary foe, the latter recognizes his duty to protect her.

In the Oraon marriages many of these symbolical ceremonies are omitted, and the important one of exchanging the "Sindoor" is differently performed.

Very few Coles indulge in the luxury of two wives at a time, but there appears to be no law against a plurality, if the man can afford to maintain more than one.

The Coles, whether of the Moondah or Oraon tribe, are passionately fond of dancing, and it is as much an accomplishment with them as it is with the civilized nations of Europe. They have a great variety of dances, and in each steps and figures are used of great intricacy, and performed with a neatness and precision only to be acquired by great practice. Children, once on their legs, immediately set to work at the dancing steps, and the result of this early training is that, however difficult the step and mazy the dance, the limbs of the girls move

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as if they belonged to one body. The Coles have musical voices, and a great variety of simple melodies.

The dances are seen to greatest advantage at the great periodical festivals called "Jatras." These are held at appointed places and seasons, and when the day comes, all take a holiday and proceed to the spot in their best array. The approach of the groups from the different villages, with their banners and drums, yaktails, waving horns, and cymbals sounding, marshalled into alternate ranks of boys and girls, all keeping perfect step and "dress"—boys and girls, with head-dresses of feathers and with flowers in their hair, the numerous brass ornaments of the young men glittering in the sun—has a very pleasing effect.

In large villages where there are Oraons, or a mixture of Oraons and Moondahs, there is a building opening on the "arena" called a "Dhoomcooriah," in which all the unmarried men and boys of the village are obliged to sleep. Anyone absenting himself and sleeping elsewhere in the village is fined. In this building the flags, musical instruments, and other "property" used at the festivals, are kept. They have a regular system of fagging in the "Dhoomcooriah." The small boys have to shampoo the limbs of their luxurious masters, and obey all orders of the elders, who also systematically bully them, to make them, as is alleged, hardy. In some villages the unmarried girls have a house to themselves, an old woman being appointed, as a duenna, to look after them.

There is very little restriction on the social intercourse between the young men and the girls. If too close an intimacy be detected, the parties are brought before the "Purha" and fined, and if the usual arrangements can be effected, they are made to marry. If a girl is known to have gone astray with a "Dikko," or stranger, she is turned out of the village, and will not be allowed to associate with her former companions, unless her parents can afford to pay a very heavy fine for her re-admission, and then the damsel must submit to have her head shaved, as a punishment to her and warning to others. *(Information supplied by Major Dalton.)*

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ORAON COLE.

ABORIGINAL.

CHOTA NAGPOOR.

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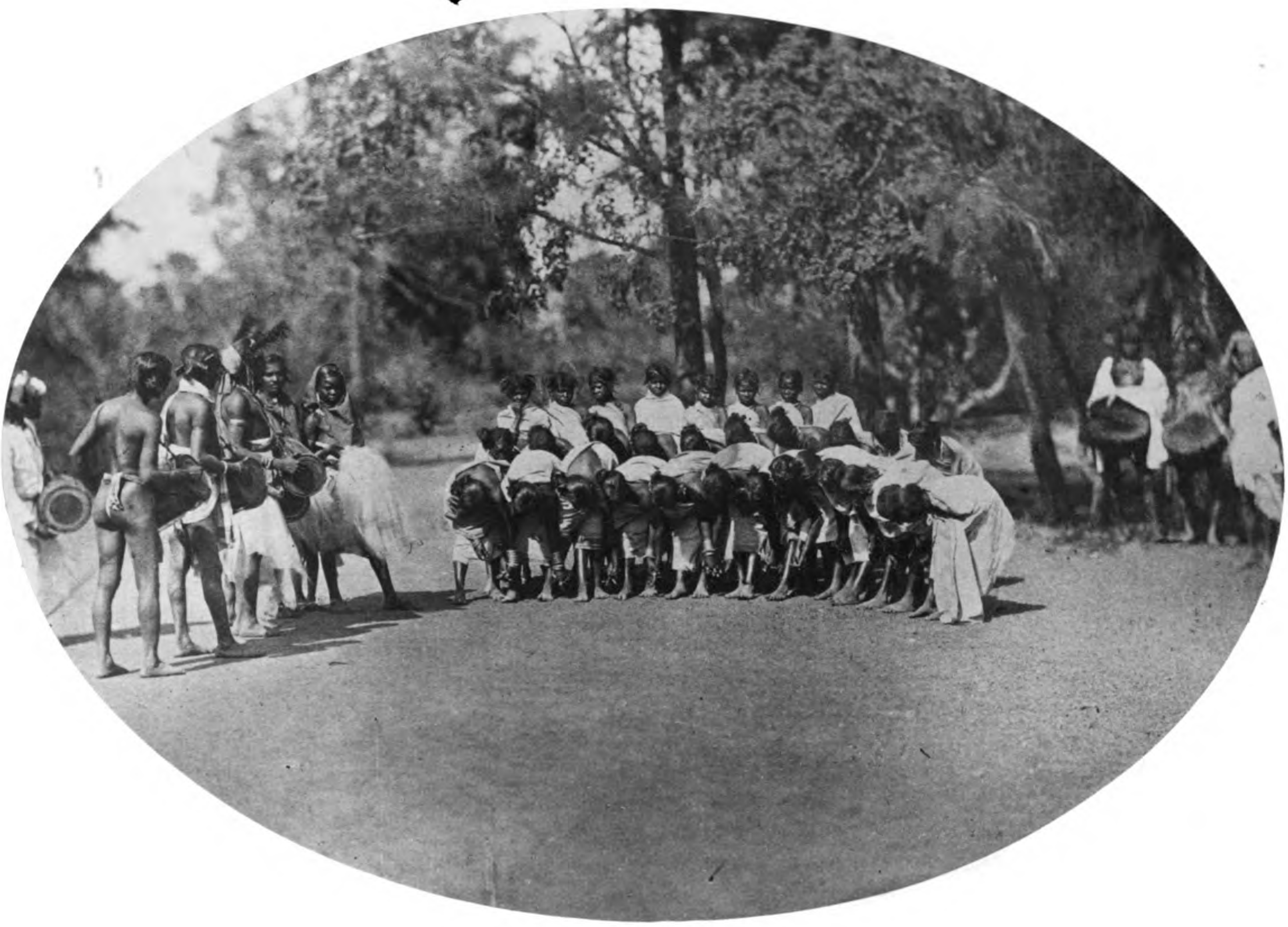
ORAON COLE FEMALE.

ABORIGINAL.

CHOTA NAGPOOR.

16.

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COLE NATIONAL DANCE.

CHOTA NAGPOOR.

17.

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THE HO TRIBE,

OTHERWISE CALLED THE LURKA OR FIGHTING COLES OF SINGBHOOM.

(18)

THE Singbhoom district is where the languages spoken by three great divisions of the Hindoo family, the Hindee, Ooria, and Bengallee, approach and blend; but there is a space between the limit of each, a tract of open undulating country surrounded by hills, about sixty miles in length from north to south, and from thirty-five to sixty from east to west, occupied by a people speaking a language having little affinity with any one of the three, and upon whom no Hindoo doctrine has ever exercised the slightest influence,—a people on whose smiling country covetous eyes have often been directed, but into which no one ever attempted to intrude with impunity.

It appears to be a generally received opinion, that the scattered remnants of the primitive tribes found in the hills and forests of Northern and Central India, were the former lords of the more fertile plains from which they were driven as the Aryan race advanced. Most of the Hill races have traditions of such compulsory migrations similar to those of the Oraons or "Coonkhurs" of Chota Nagpore, treated of in a previous note; but the Moondahs of Chota Nagpore and the Hos of Singbhoom, kindred tribes, are in possession of lands as fair as any to be found in India, which they have occupied for ages, and there is no reason for supposing that they were ever forced to retreat before the usurping Hindoos. The tradition of the Oraons indeed, shows that the Moondahs had been long settled in these parts, when they, under pressure from the west, sought and obtained a shelter there.

In Chota Nagpore, since its chief adopted Hindooism, his object has been to introduce colonies of Hindoos to support him in the position he chose to assume as a Rajpoot potentate; and these Hindoo colonists, called "Suds," receiving from him grants of land, including villages of Coles, pushed aside a large proportion of the old settlers, appropriated their lands, and arrogated over the remainder, rights which the Maharajah himself did not possess, and could not have conferred on

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them; but the Hos settled in the heart of Singbhoom have, from the earliest times, proudly held the country of their adoption against all attempts at invasion, and so far as is known, they never submitted to rulers of an alien race, till they were forced to do so by British troops.

It was no doubt in retaliation for attacks on their independence, that the Hos became, as they were found to be when brought to our notice in 1819-20, the terror of the inhabitants of the more civilized parts of Singbhoom, and of all the surrounding districts. They attacked and pillaged villages, showing little mercy to the inhabitants, if of the Brahminical race. A long line of Brahmin villages, on the Brahmini river in Gangpore, was laid waste by them, and has remained depopulated ever since. No travellers ever ventured to pass through their country, no Brahmin, Rajpoot, or other Hindoo of caste, or Mussulman, was suffered to reside in it.

In 1820, Major Roughsedge, the Governor-General's agent, entered the Colehan at the head of a force consisting of artillery, cavalry, and infantry. He was surprised to find the wild race of whom he had heard such disparaging accounts, in possession of an open, undulating, richly cultivated country, studded with villages in groves of magnificent tamarind and mango trees, abounding in unusual indications of rural wealth. He was allowed to enter on this scene unmolested: but the slaughter of some of his camp-followers who had incautiously strayed into one of the villages demonstrated the hostility of the people, and an attempt to capture the murderers, brought about an immediate collision between the Lurkas and our troops. A party of cavalry sent to the offending village were met in the open field by a body of 300 warriors, who undauntedly advanced to meet their charge, rushed between their ranks hacking especially at the horses with their formidable battle-axes, and showing no disposition to yield or to turn, till half their number had been sabred. In the village, where the murder was committed, was found a reserve of sixty men, who fought desperately, and were all killed. Eventually the Lurka chiefs, in the immediate vicinity of Chyebassah, reluctantly agreed to acknowledge and pay tribute to the Rajah of Singbhoom.

Major Roughsedge met with further opposition from the Lurkas of the Southern Peers, especially those of Barunda, near Jyuntgurh, and in consequence of their aggressions, the Government determined on the prompt reduction of the Lurkas by a large force which entered Singbhoom during the following month from different directions, in three columns, under the command of Colonel Richards. After hostilities of about a month's duration, the leaders surrendered and entered into engagements, binding themselves to subjection to the British Government, and agreeing to pay the Rajpoot chiefs at the rate of eight annas (one shilling) for each plough, which was to be raised eventually to one rupee. This engage-

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ment was for five years; and in 1826, in consequence of the intermediate good behaviour of the Lurkas, the restriction limiting the assessment to eight annas was renewed for a further period of five years. It was noticed at this time that the Lurkas evinced a perfect willingness to be guided and ruled by British officers, and the utmost repugnance to the authority arrogated over them by the Singbhoom chiefs. They, however, remained peaceably disposed till 1830, when the Jyunt, Lallgurh, and Aunla Peer Coles attacked the Rajah's officer posted at Jyuntgurh, seized all his property, and drove him from the place. No steps were taken to punish the Coles for this aggression, and it was the commencement of an organized system of plunder which was carried on with impunity for several years. The chiefs, who claimed their allegiance, could not control them, and it was found that they instigated the Lurkas to ravage the territories of those with whom they were themselves at feud, which of course increased the appetite of the tribe for plunder and rapine.

In consequence of this unsatisfactory state of affairs, a proposal made by Captain Wilkinson to employ a force to subdue the "Lurkas" thoroughly, and then to take the whole tribe under the direct management of the British officers, was favourably received by the Government and acted upon. Two regiments of infantry, one of cavalry, and two brigades of guns, entered Singbhoom in November, 1836; operations were commenced against the refractory Peers, and by February following, all the Mankees and Moondahs (as the heads of Peers and villages are termed) had submitted, and bound themselves by fresh engagements to obey and pay revenue to the British Government, and no longer to follow the orders of the chiefs to whom they had been required to submit in 1821. Since 1837, with a brief interval during the crisis of 1857, peace has been undisturbed. During this period the Cole or Ho population has rapidly increased, and from the region around Chyebassah, the waste lands have entirely disappeared. Colonies of Hindoos are now for the first time quietly settled in the heart of the Colehan; occupying villages apart from the Hos, and placing themselves without demur under the Ho Mankees of Peers, that is, the headmen of divisions or groups of villages.

Simple rules for the administration of justice were drawn up, which, as now modified, bring the people and their officers together without the intervention of subordinate native officials. Attempts were also made to wean the Hos from the direful superstitions that act as the great obstacle to their advancement in civilization: and with this view a school was established at Chyebassah.

The belief in sorcery, so common among wild races, is nowhere more universal than among the Hos; death used to be the invariable punishment for supposed witchcraft. When a belief is entertained that sickness in a family or mortality amongst cattle, or other misfortune has been brought about by sorcery, a "Sokha," or witch-finder, is employed to find out who has cast the spell. By the Sokhas

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various methods of divination are employed. One of the most common is the test by the stone and paila. The "paila" is a large wooden cup used as a measure for grain. It is placed under a flat stone, and becomes a pivot for the stone to turn on. A boy is then seated on the stone, and the names of all the people in the neighbourhood are slowly pronounced; and as each name is uttered, a few grains of rice are thrown at the boy. When the name of the witch or wizard is mentioned the stone turns and the boy rolls off.

There is no necessary collusion between the Sokha and the boy. The motion of the hand throwing rice produces "coma," and the Sokha has, it may be supposed, sufficient mesmeric power to bring about the required result when he pleases.

In Chota Nagpore, the belief in witchcraft has an equally strong hold on the imagination of the people; and though witch murders are rare, and they do not visit the sins imputed to the witch upon her family, many an old woman has been cruelly beaten, and a few have been put to death, on the pretence or in the belief that they were witches. A belief that witches had no power over those who embraced Christianity, first led many of the Coles, now converts, to present themselves for instruction at the mission.

All the Coles worship the sun as the Creator and Supreme Deity. They call the sun "Sing Bonga," and those amongst them who understand Hindee give as the equivalent word in that language "Purmeswur." Sing Bonga is invoked on all occasions. Other Deities, Village, and Sylvan, and Watery, are subordinate, and are invoked on occasions according to the peculiar functions ascribed to each.

After childbirth both parents remain ceremonially impure for a month, after which a feast is given, and then or later the infant is named. To the elder son is generally given the name of his grandfather, names for the other children are chosen by a process of divination. Several names are selected, and a softened grain of a pulse is thrown into a pan of water as each is repeated. The first name the pronouncing of which is followed by the floating of the seed, is that of the child.—*Compiled from Journal of the Asiatic Society of Bengal for* 1840.

Marriages are generally arranged by the parents, though their wishes are not unfrequently anticipated by love-matches. In the various journeyings to and fro that take place whilst negotiations are going on, omens are carefully observed, and the match broken off if they are unfavourable. The chief preliminary is the price to be paid for the girl, which in Singbhoom is so high, from twenty to sixty head of cattle, as to render marriage impracticable to the needy. The girls are valued by their parents not so much for their charms and accomplishments as for their birth. The Mankees and Moondahs put a high price on their daughters, and no matter how importuned, sternly refuse to reduce it by a single *cow;* the consequence is, that in all these families are to be found, what are probably not known to exist in other parts of India, respectable elderly maidens. At the actual marriage there

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is much feasting and dancing, but little ceremony. The turning-point of the affair is when the bride partakes of the food cooked in her husband's house, and thereby acknowledges herself of his "keeley," or clan; for the Hos are thus divided, and may not take to wife a girl of their own keeley. The Ho husband has to pay a high price for his wife, and it is certain that he highly appreciates her; although he is not known to apply to her, or have for her, any term of endearment more demonstrative than "my old woman;" yet by no civilized races are wives treated with greater kindness and consideration than by the untutored Ho. The whole of the domestic arrangements are under the wife's exclusive management, and she is consulted on all occasions. She always cooks for her husband, and when the dinner is ready they sit down and eat it together like Christians.

The Hos, like the Moondahs and Oraons, burn their dead. The charred bones found amongst the ashes are carefully collected and placed in an earthen vessel, which is for a time hung up to the eaves of the house. This is done with ceremonial mourning and sacrifice. The actual interment of these remains takes place at any subsequent time which may be fixed; coins and food, and all the clothes and ornaments in possession of deceased at the time of his death, or which he had ever worn, being buried with the earthen vase. This custom is so strictly observed, that respectable Hos ascribe it as a reason for not wearing expensive clothes, though for the sake of display they keep a supply by them. Over the grave is placed a flat stone, sometimes so large that one marvels how they could, without machinery, have moved it; but great men must have great monuments, and sometimes a man, doubtful as to whether his posterity will properly appreciate him, or possess the same power and influence that he wields, provides himself the stone that he desires his ashes should repose under.

In addition to the gravestone, a stone pillar is set up to the memory of the deceased outside the village. It is fixed in an earthen plinth, on which, in the shade of the pillar, the spirit of the deceased is supposed to rest. It may be mentioned here that they have a superstition regarding a shadow for which they cannot themselves account, but which may bear some relation to their worship of the sun. They will not touch food on which a man's shadow has fallen.

At all festivals and ceremonies, deep potations of the rice beer called "Eeley" are freely indulged in by both sexes. Inspirited by this beverage, the young men and girls dance together all day and half the night, but the dances are perfectly correct, and whenever these meetings have led to improprieties, it is always attributed to a too free indulgence in "Eeley." As a rule, the men are reserved and highly decorous in their treatment of the women, and the girls, though totally free from the prudery that secludes altogether, or averts the head of a Hindoo or Mahomedan maiden when seen by a man, have a modest demeanour and much feminine grace.

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There is no more pleasing trait amongst all these tribes than their kindly affectionate manner one towards another. Girls never quarrel with each other, and the men never coarsely abuse, and seldom speak harshly to, the women. The Ho girls are acutely sensitive under abusive language, or language that at all reflects upon them, and may be, and often are, driven to commit suicide by an angry word. If a woman appear mortified by anything that has been said, it is unsafe to let her go away until she is soothed.

The Hos are passionately fond of sport, and are so successful, that in the neighbourhood of their villages no game is to be found. In the hot weather they form great hunting expeditions, and scour the hills and jungles in search of large game. They are also fond of cock-fighting. A meet is announced, and all who please, go to the place chosen with their cocks at the appointed time. The cocks are armed with steel spurs and made to fight *à l'outrance*, and the owners of the victorious birds keep the slain.

The sole arms of the Hos are the bow and arrow and battle-axe. The latter, a very formidable weapon, is also used as an implement of agriculture and tool for all work. It is shown in the photograph of the Ho Booiee. With the bow and arrow they are very expert, commencing to practise with it at the earliest age. Boys of every age, from three or four years and upwards, when herding cattle or otherwise engaged, have always their bow and blunt and sharp arrows, the former for practice at marks, the latter to bring down birds when they get a chance.

In appearance the Hos are decidedly the handsomest of the tribes called Cole. In their erect carriage and fine manly bearing they look like men that have maintained and are proud of their independence. They are also the tallest, and, taking them as a whole, the fairest, of the races treated of. They have generally high cheek-bones, but straight-set eyes, high noses, well-formed mouths with beautiful teeth, and the facial angle as good as in the Hindoo races. The figures, both of male and female, freely displayed by the extreme scantiness of the national costume, are often models of beauty. But this description applies only to the people of the highly cultivated part of the country, who have seldom been subjected to severe privations. The inhabitants of the imperfectly reclaimed hill forests are well represented in Dr. Simpson's pictures of the Korewahs. (Plates 20, 21.)—*Compiled from Report by Major Dalton, Commissioner of Chota Nagpore.*

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LURKA COLE.

ABORIGINAL ("FIGHTING COLE").

CHOTA NAGPOOR.

18.

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COLE CHRISTIANS.

THE MISSION IN CHOTA NAGPORE.

THE Lutheran Mission in Chota Nagpore was established in 1845. Its main object was the evangelization of the interesting people described in preceding papers, the Moondahs and Oraons of Chota Nagpore. With undefined notions on the subject of religion, and comparatively free from the deep-rooted prejudices of the Hindoo and Mahomedan races, these tribes appeared to offer an unusually promising field to missionary labour; but it was not till 1850 that any indications of the impression made were apparent. In that year eleven adults from four villages were admitted to baptism, with twelve children; and since that period the movement has been most encouragingly progressive.

In 1857, the year of the mutiny, the number baptised amounted to 780, of whom 237 were communicants. When the officers of the Government were compelled to quit their station owing to the mutiny of the troops at Ranchee, the missionaries had likewise to leave their flock; and the native Christians, left to themselves, were subjected to much hardship and persecution; but they nevertheless held firmly to the faith they had embraced. Since the suppression of the mutiny, the increase and spread of the influence of the Mission have been very rapid. In 1858 the number of baptisms was 247; in 1859, 196; in 1860, 305; in 1861, 522; and in only two months of 1862, 376. The total number is now close on 2500, of whom one-fifth are communicants.

Christianity has been presented to the Coles in its simplest and least alluring form. The system pursued is to avoid, as much as possible, whatever could be construed into an offer, or could raise hopes, of any worldly advantages to be derived from embracing the new creed.

The present condition of the mission and progressive rapidity of increase render a systematic division of work imperative; and it is very desirable that no more time should be lost in laying the foundation of a system that shall hereafter render it a self-sustaining mission, ready to meet all the wants of those who join it.

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With this view, the whole extent of country to which its influence has spread, comprising an area of not less than 6000 square miles, is about to be divided into parishes, each under a native pastor, and each with its church and school.

The first of these churches and school-houses is now being built from funds subscribed by the whole body of converts; for a second, materials are collected; and to both of these parishes catechists and schoolmasters have been appointed.

Major E. Dalton, to whom we owe the accounts of the Cole races, adds:—

"In my paper on the Moondah and Oraon races, I noticed they had naturally musical voices and were fond of singing. Their village and great national dances and songs, that they so delight in, and which I have described, they are obliged to abjure when they join the congregation; but the German missionaries have taken full advantage of their musical talent, and wonderfully cultivated it. All the children are regularly taught to sing and form the choir; and, as great numbers have left the school and joined the adults of the congregation in the body of the church, the number of instructed singers in every congregation is considerable; and when all join, the hymn singing is full, solemn, and impressive. They also sing anthems and chants with wonderful correctness and great sweetness.

"In the photographs given of the Oraons and Moondahs, male and female, their excessive fondness for ornament is sufficiently indicated. Beads, brass ornaments, and flowers, they delight in. It will be seen that the Christian girl photographed is quite unadorned. They are required to be tidy and clean; but, as one of the mortifications of the flesh to which, as some kind of test of their sincerity, they are subjected on admission into the congregation, they are compelled utterly to abjure and cast away all such vanities as beads and brass ornaments.

"Whilst earnestly desiring to see the further spread of Christianity amongst the Coles, I sincerely hope that in time the necessity for such rigid austerity may cease, that the cheerful social meetings, shorn of all that is exceptional in character, may be restored to the native Christian communities, and that the girls, at least, may be again allowed the harmless and pleasing custom of tastefully arranging flowers in their hair."

The Photograph which follows No. 19, is that of a Rajpoot Christian employed in connection with the Chota Nagpore Mission.

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COLE CHRISTIANS.

ABORIGINAL.

CHOTA NAGPOOR.

19.

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RAJPOOT CHRISTIAN.

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RAJPOOT CHRISTIAN.

FROM RAJPOOTANA.

CHOTA NAGPOOR.

26.

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THE KOREWAHS.

IT is believed that no writer on the Hill races of India has ever noticed the Korewahs, a very wild tribe occupying a portion of the water-shed of Central India, near the sources of the Soane and its tributaries, the sources of the Nurbudda, and the sources of the Eeb and other tributaries of the Mahanuddee. They are found in the hills between Palamow and Sirgoojah, on the Sirgoojah plateaux, the hills between Sirgoojah and Jushpore, and are heard of in Ruttunpore; but they probably most abound in a pergunnah of Jushpore called Khorea.

The Korewahs live in wretched little detached huts in the midst of the patch of hill forest ground they have partially cleared, and are then cultivating, shifting every three or four years, as the ground becomes exhausted.

A very small proportion of rice is cultivated or consumed by them. Their crops consist of pulses, millet, pumpkins, cucumbers, melons, sweet potatoes, and other edible roots; they grow and prepare arrowroot, and there is also a wild arrowroot which they use and sell. The grain they store for winter use is issued in small parcels of the leaves of a plant called "Muhoolan," sewn together by fibres of the same, and these parcels they bury. The grain, so preserved, remains for years uninjured. They have no prejudices in regard to animal food, and they partake freely of an intoxicating beverage prepared by themselves from the grain of the millet. The language spoken by the Korewahs shows at once that they are near of kin to the Sonthals and Moondahs, or Coles of Chota Nagpore and Singbhoom; and, like their kindred races, they are greatly devoted to songs and dances. The songs and dances of all these races have a close resemblance to each other, and this is an additional proof of their affinity. In customs there appears but little difference between them and the Moondahs, but those of the Korewahs, from their isolation, are uncertain. They burn their dead, or bury them, as they find most convenient, but the practice of marking the spot where the body or ashes have been deposited, by a large flat stone, is common to them and the Moondahs.

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The Khorea Korewahs resort in large numbers to an annual fair held at Mihini on the borders of Sirgoojah, and give in barter for salt and other necessaries, wax, arrowroot, resin and gums, honey and stick lac, and excellent iron smelted by themselves. The Khorea iron, sold roughly fashioned into battle-axes, is greatly praised by the inhabitants of all the neighbouring states.

The Photographs are of Korewahs of Khorea, brought in for the purpose by the brother of their chief, the Dewan Rampershad Sing. They had never been so far from their homes before, and had never previously seen a European. As Dr. Simpson had not arrived, it was found necessary to detain them for some days, and their alarm at this was excessive. It is possible that they regarded the good feeding they were indulged in as but the preparation for the sacrifice they were destined to be the victims of; but eventually they left the station well pleased with the result of their visit, and promising to come again.

In the *Journal of the Asiatic Society* for January, 1848, page 68, is the following mention of the Korewahs :—

" In these hills (in Sirgoojah) are a race of people who are stated to devour their own parents when too old to work, the Korewahs: they do it as a religious duty, I am informed, are almost naked, and are seldom or ever seen."

This is from an article by the late Colonel J. R. Ouseley, " but the Korewahs," says Colonel Dalton, " whom I have seen, indignantly repudiate such unnatural conduct as is ascribed to them. The story is altogether incredible."

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KOREWAH.

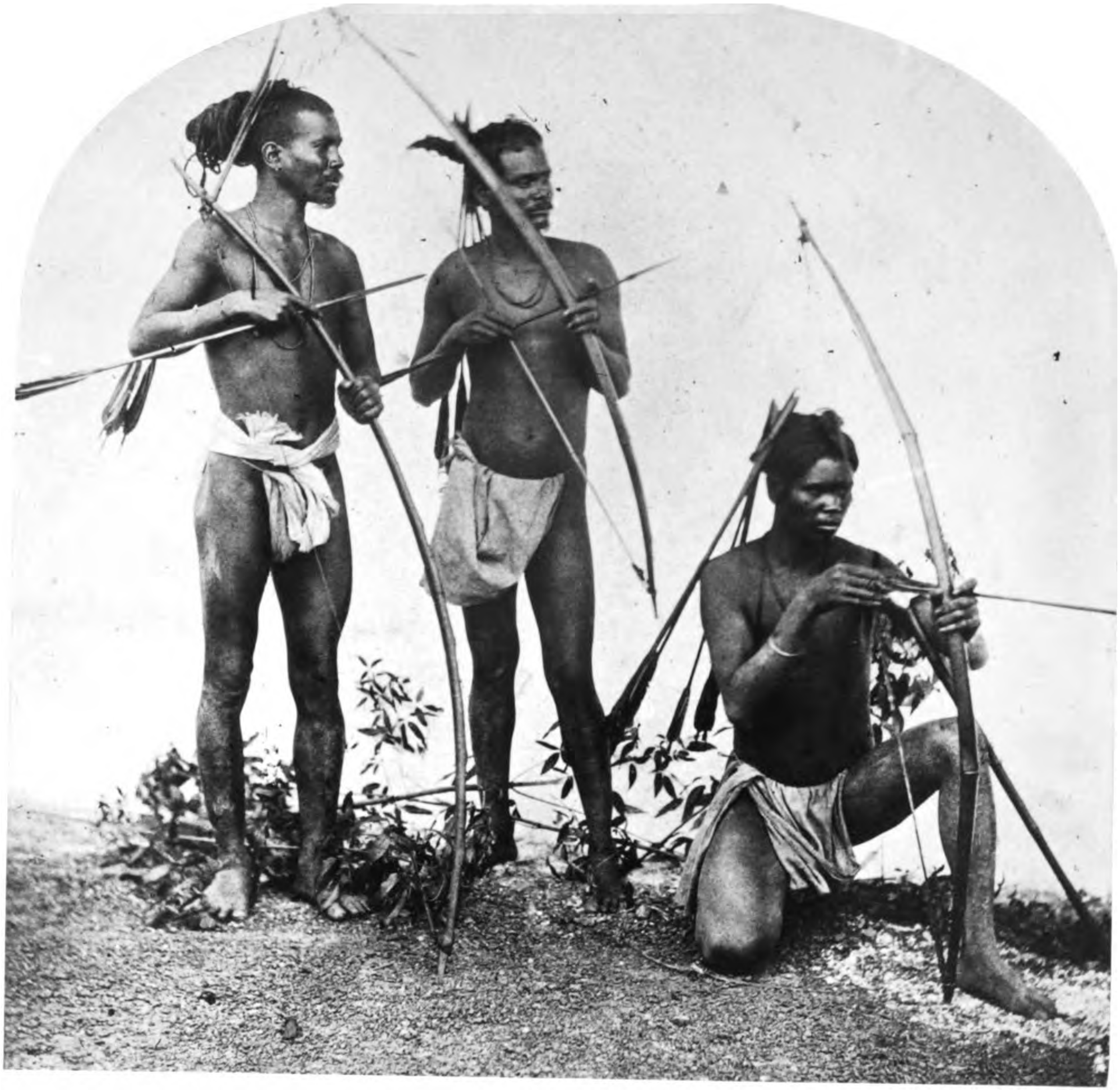
ABORIGINAL.

CHOTA NAGPOOR.

20.

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KOREWAH GROUP.

ABORIGINAL.

CHOTA NAGPOOR.

21.

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MOONDAHS.

(22)

THE account given of the Coles of Chota Nagpore includes the Moonda tribe, who inhabit the same district, and are in many cases to be found in the same villages. But the Moondahs are of a more slothful disposition than the energetic and laborious Oraon Cole.

The Maharajahs of Chota Nagpore were originally of the Moonda tribe, but endeavour to conceal their descent from an impure race by a vague tradition of miraculous origin. They have succeeded in forcing themselves into alliance with Rajpoot families, and are now considered of first-rate blood.

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MOONDA FEMALE.

ABORIGINAL.

CHOTA NAGPOOR.

22.

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BHOGTAHS.

THE Bhogtahs are one of the "Goshtis" or clans into which the Khyrwars are divided. They are found in many parts of Chota Nagpoor, but are most numerous, and have been longest resident, in Palamow. They are said to have migrated from the hills west of Rhotas; there is a place there called Khyra, supposed to be named after them, and they are found about the Khyrmoor Hills. The Rajah of Turki in that vicinity is a Khyrwar. In Chota Nagpoor the Rajah of Koondah, west of Hazareebaugh, and the Bhaya of Checharee, in Palamow, are the leading men of the tribe.

The Bhogtahs are generally a dark ill-favoured race, with coarse features, and though they have no language of their own (speaking only a dialect of Hindee), and no very anti-Hindoo customs, it is probable that, with the Rujwars, the Ghatwars, the Boyars, and others, they are remnants of the aboriginal races who have lost all distinctive characteristics, except those of physiognomy, by early submission to, and residence amongst, the Hindoo tribes.

The specimen given in the photograph is the son of a well-known petty "Laird" of Chota Nagpore, who, with a few of his clan, was introduced into the country by the Maharajah when the latter found it necessary to obtain assistance to support him in subjecting the Moondahs and Oraons to his authority. The estate of this Bhogtah family is called "Bhawra Pahar," the Hill of Bees. This is a huge mass of granite beneath which he has built his house at the head of a little valley approached through a defile.

In former days this gentleman bore a very bad character, and indeed the Bhogtahs generally were rather notorious as robbers and rebels.

A small clan of them in Palamow long defied the power of the British Government. They occupied the hills between Sirgoojah and Palamow, and did very much as they pleased with the cattle and property of their neighbours. At last the country they occupied was given to them at a nominal rent on condition of their keeping the peace and living honest lives. This kept them quiet till the mutinies broke out in 1857, when the two chiefs headed an abortive insurrection in Palamow. One was hanged, and the other was transported for life, and died in the Andamans.

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BHOGTA.

ABORIGINAL.

CHOTA NAGPOOR.

23.

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CHUTTRO RAJAH AND RAJPOOT.

(24, 25)

THE two individuals depicted in these Illustrations are of the Rajpoot tribe, of which a full account will be found under No. 119. The Rajah's connexion with the tribe is, however, believed to be due rather to a succession of marriages (as in the case of the Maharajah of Chota Nagpore, referred to in No. 22) than to direct descent.

The Rajpoot No. 25 is a Marwaree from Jodhpoor, on the western side of India. Marwarees are to be found in all parts of the country, and are remarkable for their mercantile ability, which in many cases renders them the possessors of great wealth.

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CHUTTRO RAJAH.

HINDOO RAJPOOT.

CHOTA NAGPOOR.

24.

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RAJPOOT.

HINDOO FROM MARWAR.

CHOTA NAGPOOR.

25.

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THE ASSAM TRIBES.

THE more or less wild tribes, who are depicted in the following Plates, were but little known until within the last few years; yet, as has been well observed, few countries on our frontiers, are, in a commercial, statistical, or political point of view, more important than those inhabited by them.

Not only is British Assam in immediate contact with the Chinese Empire, but water communication exists, with a trifling break, throughout the route between the two countries, and its direction almost appears designed to point out the natural highways of commerce between India and China.

" Though thinly populated by straggling hordes of slowly procreating barbarians," and lying profitless in primeval jungle or in wild luxuriance of vegetation, this beautiful tract of country enjoys all the qualities requisite to render it one of the finest in the world. " Its climate is cold, healthy, and congenial to Europeans; its numerous crystal streams abound in gold dust and masses of the solid metal; its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea growing wild and luxuriantly, and its soil is so well adapted to all kinds of agricultural purposes, that it might be converted into one continued garden of silk, cotton, coffee, sugar, and tea, over an extent of many thousand miles."—*Journal Asiatic Society, Bengal*, vol. v., p. 193.

There is perhaps no country of the world, of the same extent, where so many different races of men are collected together, as in the valley and hills of Assam. Who were the aborigines of the province is still a profound mystery; and as the histories in possession of the natives themselves do not contain any record of the ages previous to the first century of the Christian era, at which time the Assam valley appears to have been a populous country, we are not likely to obtain any satisfactory solution of the question. The earliest invaders, of whom any account is extant, would seem to have come from the West, and to have established in the lower parts of the valley a Hindoo form of government over a people whom they regarded as " melech," or unclean.

Though so many years have elapsed since most of the tribes invaded the province, it is still easy to perceive the great difference of physiognomy, which

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characterises the different races, among whom very little fusion appears to have taken place. At the present day, the Indo-Chinese tribes are as easily distinguished from the rest of the inhabitants as though they had but lately descended from the steppes of Tartary: there is no mistaking the Mongolian eye, flat nose, and high cheek bones of these tribes, who are also fairer and of a more yellowish colour than the other sections of the people; whereas, the other tribes do not present any very remarkable points in their appearance which would afford to the observer any clue to their origin. They are mostly a very ill-favoured race, having flat, unmeaning faces, small eyes, low foreheads, and large mouths, and are considerably darker than those whose ancestors came in from the East. In many instances there is a very close likeness to the monkey tribe, especially in the lower order of people, among whom it is very rare indeed to see a moderately good-looking person.

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KHANTIS OR KHAMTIS.

THE Khamtis are a race of people of whom very little is known, inhabiting the hills on the Burmese frontier of Assam: they are described as a fine, brave, and hardy race of men, who are held in high respect by the Burmese. In 1834, the latter attempted to make them pay revenue, but the troops sent to enforce the demand were resisted with such determination, that they were compelled to retire. The Khamtis have retained the ancient language of their race, but have lost their religion, having accepted Buddhism from the Burmese, from whom they have likewise borrowed many new words. A specimen of their language will be found in vol. xix. of the *Journal of the Asiatic Society of Bengal.* It seems akin to the Lao and Siamese dialects, both of which are, like the Khamti, Ahom, and Shan, branches of the Tai. Their alphabet is "evidently borrowed from the Burmese."

They are thus described in the "Sketch of Assam," published anonymously, in 1846, by an officer (understood to be Major Butler), long employed in the Assam country. "In stature the Khamtis are middle-sized, in countenance resembling the Chinese more than any other tribe on the frontier, and possessing the same kind of complexion, perhaps a shade darker. They are an active, intelligent, shrewd, warlike-looking race of men, but there is a sinister expression, mixed with a peculiar severity, pervading their countenances, which leaves anything but a favourable impression of the benevolence of their dispositions. Vindictive and cruel natures would infallibly be imputed to them by the physiognomist, and experience has shown that this would prove a just estimate of their general character. The chiefs of this tribe are fond of mechanical employments, and, with rude instruments, most ingeniously work up iron and silver into a variety of forms for arms, ornaments, and pipes. With a little European instruction they would probably become skilful workmen in this art.

"Their wearing apparel (of the Khamtis) consists of a single dhotee or sheet, folded round the waist, and falling below the knee; this, with a dyed blue cotton jacket, extending below the waist, and well fitted to the body, gives them a smart, tidy appearance. Their long hair is bound up in a high knot on the crown of the head, and sometimes a white cotton cloth is used as a turban.

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"The principal food of the Khamtis consists of rice and vegetables, but meat, when procurable, is never refused. They also enjoy spirituous liquors, and their creed (Boodhism) seems to have imbued them with few prejudices debarring them from the unrestrained indulgence of their natural inclinations."

They are capable of practising agriculture with eminent success, as has been proved by locating small colonies of them in the Assam valley. But, even there, they live most secludedly from their neighbours, retaining their own habits and customs, and it will take long to amalgamate them with the Assamese population. We cannot confidently anticipate that any considerable portion of them will adopt peaceable, agricultural, industrious habits in the present generation, addicted as they are to opium and habitual indolence, "and preferring the precarious gain derivable from bartering ivory, gold, and impure silver, to the drudgery of regular industry."

Their chiefs, however, as above remarked, attain considerable proficiency in the manufacture of metal articles. "It is a singular custom amongst the Khamtis," says Lieutenant Wilcox, "that the principal amusement of their chiefs is working in metals, in which practice renders them infinitely more skilful than the lower classes, who, perhaps, cannot spare much time from their labours in the field. Amongst the specimens shown us of their art we saw a well-fashioned musket lock. Another was a massive pipe-bowl of brass, which had griffins for supporters, very boldly designed. Both of these were executed by the Búra Raja's brother. Their ordinary silver pipes are of very neat workmanship. They were very curious about any little mechanical apparatus that we had with us, and astonishingly apt in understanding it. At their desire, I opened the lock of my sextant box, and drew for them figures of its various parts, from which they assured me they should be able to imitate it. I also opened and explained to them the uses and connexion of the separate pieces of a musical snuff-box, which I intended for a present to the Raja. They were highly delighted with it, but they expressed their fear that they scarcely understood it well enough, upon so hasty an explanation and inspection, to enable them, in my absence, to detect the cause of derangement, should it get out of order."

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KHANTI.

WILD FRONTIER TRIBE.

ASSAM.

27.

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MISHMIS (ASSAM).

MISHMI is the name of a tribe of apparently Chinese or Indo-Chinese stock, who inhabit the hills above the rapids of the Brahmaputra. They are a small, active, hardy race, with the Tartar cast of features; excessively unclean in their habits, with an indifferent reputation for honesty. Like other hill people they have a prodigious muscular development of the lower limbs. They are divided into three principal sections, called respectively, Indi, Taron or Digars, and Maiyi or Mene.

Their language, which is of monosyllabic or Chinese character, is unwritten; distinguished by very peculiar tones, and some of the consonants extremely difficult of enunciation.

Their dress, which is of the scantiest description, is chiefly of cotton of their own manufacture. The men wear a jacket and an apology for a dhoti. The women are more decently attired; they wear a profusion of ornaments, especially heavy strings of beads.

A Mishmi house is thus described: they are thatched with leaves, and are generally of great length, which, however, varies with the rank of the possessor.

"Khasha's house is certainly 160 feet in length; it is divided into twenty apartments, all of which open into a passage, generally, it would appear, on the right side of the house as one enters, along which the skulls and jawbones of the various cattle killed during the possessor's lifetime are arranged. In each apartment there is a square fire-place, consisting merely of earth, about which the bamboos are cut away. As no exit for the smoke is allowed, the air of the interior is dense and oppressive." The object of keeping these skulls is as a record of hospitality: he who has the best stocked Golgotha is looked on as the man of greatest wealth and liberality, and, when he dies, the whole smoke-dried collection is piled on his grave as a monument of his riches and a memorial of his worth. The grain is kept in small granaries away from their houses; and, as they tolerate polygamy, it is provided, to prevent quarrels, that each wife shall have her distinct granary.

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Their cultivation is of the rudest kind, and consists mostly of inferior grains.

The nature of their religion and the amount of the population have not as yet been ascertained with anything like accuracy. Marriage ceremony there is little. They keep four or five wives, and when a man dies or grows old his wives are distributed among his sons; each one being given to a son by another mother.

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MISHMI.

HILL TRIBE.

ASSAM.

28.

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SINGPHOS.

THE Singphos are by far the most powerful and formidable of all the hill tribes on the northern frontier of Assam; they are also the most numerous, and scattered over the widest extent of country. They are divided into twelve tribes, and have four castes, named Thengai, Myung, Lubrung, and Mirup.

They are believed not to be a branch of the Shan tribes, but of Indo-Chinese origin, and their own traditions point to the confines of Tibet as their original location. Their language, which is monosyllabic, is unwritten; its intonations are very similar to the Burmese, and its grammatical construction almost the same.

They are said to have "no religion properly their own, but have patched up a creed from amongst the superstitions of all their neighbours, and decorated their rude temples with ruder idols of all religions."

Polygamy is practised without restriction as to the number of wives, free or slaves, the offspring of both being treated alike. They bury the dead, having first exposed the body at a distance from their village until decomposition is complete; though, in order to give all the friends and relations an opportunity of attending, the actual funeral ceremony of the chiefs is sometimes deferred for years.

The houses of the Singphos are generally nothing but long sheds, roofed in with grass or bamboo leaves, and the walls composed of split bamboo. The floor of the dwelling part is raised about four feet from the ground, and the entrance forms an extensive porch, in which are congregated pigs, fowls, household and agricultural implements, and where women may generally be seen pounding rice. These buildings are sometimes one hundred feet long, and are divided into compartments, allotted to several families. Occasionally immense houses may be seen, which are occupied by powerful chiefs, the timbers of these buildings being of such enormous size and length, as to render it a matter of surprise that they could have been erected by mere manual labour. At the burning of the Ningrang chief's house, when the village was surprised by our troops in 1843, the officers remarked that the posts were of prodigious diameter and length, and it was regretted that war rendered it necessary to destroy such a magnificent residence. The mansion was entered by

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a flight of several steps leading up to the floor, and was divided into numerous rooms by partitions of split bamboo.

The Singphos cultivate with much success the tea plant, to the growth of which their climate is eminently favourable; indeed, it appears indigenous to some parts of their country. They trade largely with China in gold, precious stones, and amber, all which are found in their territory.

They were originally a predatory tribe, and have for generations been in the habit of making irruptions into the Assamese country, laying it waste, and carrying off the inhabitants as slaves. This practice has been stopped since we held Assam; but some idea may be formed of the extent to which it was formerly carried from the fact that one officer alone recovered from them upwards of 7000 captive Assamese.

"The Singphos entertain strange ideas of honour and revenge. Compatibly with their customs and rude notions of religion, a Singpho chief could not ever abandon, without dishonour, the application of the *lex talionis* to one who had murdered his relation, although from circumstances of policy, or deficiency of means, he might postpone the gratification of his vengeance to an indefinite period. ... The Singphos imagine that the soul of the murdered individual will torment them until his manes are appeased by the death of one of his enemies; and further, that the anger of their deity would be aroused should an opportunity of retaliation be neglected ... An innocent person is thus often murdered who is quite ignorant of the injury committed by his tribe or family."—*Sketch of Assam*, p. 84.

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SINGPHO.

WARLIKE FRONTIER TRIBE (LAOS).

SOUTHERN FRONTIER OF ASSAM.

29.

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MEEREE, OR MIRI.

THE Meerees inhabit the northern part of Assam, and are of Indo-Chinese origin; as is indicated both by their features and by the monosyllabic character of their language. Their lands touch, on the north, the Abor country, and have more than once been entirely deserted, owing to the ravages of the Abors. Protection has now been afforded them, and they have returned; but the land is still but thinly populated, the only cultivation being along the banks of the "great river" Brahmaputra. Their head village is Motgaon. They are wild and barbarous in manners and habits, and their persons filthy and squalid: they are expert marksmen with bows and arrows, the latter tipped with a poison so fatal that a scratch causes death. They eat all sorts of wild animals, those not excepted which fall victims to their poisoned arrows.

The Meerees are industrious. Like many other semi-civilized tribes they hang on the skirts of the forests, making new clearings, which they cultivate only until the soil is exhausted. They grow much opium, which they barter for grain with the Assamese. Their religious ideas are very vague. They believe in a future state, and have an indefinite idea of a spirit who presides in the regions of departed souls, as is shown in their mode of disposing of the dead, whom they inter fully clothed and armed, and supplied for a long journey with food and cooking utensils.

Marriage is a mere matter of barter or exchange, though its violation is looked on as the gravest of offences.

One of their houses is described as "70 feet long, raised on timbers, some perpendicularly and some diagonally placed, on which is laid a platform of bamboos for a flooring. The roof has gable ends, and is pitched very high, the thatch being composed of the leaves of a species of cane. The interior consists of one long apartment, 60 feet by 16 feet, from which a passage, extending down the entire length, is partitioned off. In the large apartment, down the centre, no less than four fires were burning on hearths of earth; on one side were ranged, with some appearance of order, their arms, pouches, travelling apparatus, &c.; another portion of the apartment was decorated with trophies of the chase. In the centre, between the fires, frames of bamboos suspended from the roof served as tables, on which various domestic utensils were deposited."

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MEEREE.

HILL TRIBE.

ASSAM.

30.

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KANYANGS.

THE Kanyang tribe or clan of the Shans, now in Assam, were settled in the days of Moongkong and Ahom independence at Nonyang, a point in the Loé-pet-Kae mountains, which marks the ancient boundary between Assam and Moongkong, and from whence the waters of the Nonyang rise, and pass to the east into Hookong, and those of the Namroop, to the north, into Assam. The tribe, originally consisting of two villages (about 100 houses), appear to have had charge of the dooar or pass over the Petkae, and in the language of the Shans were called Mon Nam and Mon Noe respectively, in allusion to those who dwelt on the river Nonyang, and those who dwelt higher up on the mountain.

The Kanyangs left their settlements on the Petkae about the beginning of the present century, in consequence of the inroads of the Singphos, and settled in the Jorhath district, where, along with the Phaké and Itongs, they were known as the *Nora* of Buchanan's time, which designation was given by the people of Assam apparently to the Shans of Moonkong. The Kanyangs, in consequence of their original designation of Mon Nam and Mon Noe, are called by the Assamese Panee Nora and Baum Nora.*

The greater portion of this branch of the Shans are to this day settled in the vicinity of Jorhath, but a village of some size also existed at Suddyah previous to the outbreak of the Khampties in 1839. As a Shan people they have mixed much with the Assamese, and all know the language of the country; but they still retain the characteristics of their own nation in regard to religion, language, and social habits.

In their productive industry as an agricultural people they are superior to any of the frontier inhabitants. They do not, however, excel in the art of weaving or dyeing, and manufacture but little beyond the clothes in use amongst themselves. Coarse white cotton garments are more common with them than the coloured habiliments of the other Shans. The Kanyangs' village of the Suddyah district

* Literally Highland Noras.

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was in a very flourishing state: it was prettily situated near the banks of the Dehong river, and they had established a friendly intercourse with the Abors and Mishmees of that frontier; this tribe of the Shans appearing to possess a natural tact for carrying on the business of Dewarpals, or people entrusted with the keeping and care of a frontier. They were unfortunately, however, drawn into the vortex of ruin which followed the insurrection of the Khamptie Gohains at Suddyah, but the Kanyangs were not implicated in any way in the rebellion against the British Government. Abandoning their village on the afternoon previous to the night attack on the Suddyah cantonment, they proceeded down the Burrumpooter, and located themselves on the south bank of that river, at a place called Kherwah, where during the season of 1839 they suffered much from cholera and small-pox, and the privations attending the loss of all their sources of subsistence. After remaining for several years unsettled, they have at length taken up the site of a village within the Dehong river in the vicinity of the Abors; and, if encouraged, they are likely to prove a useful means of keeping up friendly intercourse with the people of the Dehong valley, which, by traffic and established trade, may in the end lead to obtaining an intercourse with south-eastern Tibet.*

* It is worthy of remark, in a geographical point of view, that although the view to the north-east and east of Suddyah is bounded by a mass of rugged snow-capped mountains, in the direction of the Dehong valley due north, and that of the Dehong about north-west, the view is not obstructed, in a distance probably about 1½ degrees, by any mountains snow-capped, excepting in the height of the winter.

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KANYANG.

HILL TRIBE.

ASSAM.

31.

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MOAMURIAS OR MUTTUCKS.

(32)

"THE Muttucks were originally a rude tribe settled in a district called Mooran or Muttuck, which, prior to the Ahom invasion of 1224 A.D., had learned the doctrines of the Hindoo religion from two Gosains named respectively Madho Deo and Sunkur Deo. These Gosains were followers of Krishn, and their doctrine differed from that of the other Hindoos of Assam, particularly in their refusing to worship the images of Doorga. The appellation of Moa Mureya arose from its being the name of a place where the Shuster was founded, and from which the doctrines of the Muttucks emanated." (*Sketch of Assam, ut sup.*, p. 91.)

Persecution (by a succession of bigoted Hindoo rulers) failed, as usual, to eradicate the persecuted sect; the exasperated Muttucks frequently revolted, and were as often, after sanguinary conflicts, subdued by the Assam Rajahs.

On the conquest of Assam by the British Government, the chief of the Muttucks, the Bursenaputtee, acknowledged its supremacy, and engaged to furnish 300 soldiers in war time, in lieu of tribute. This obligation was soon commuted for an annual payment of £180, the revenue of the tribe being about £2000, and its population from sixty to seventy thousand. The chief and his family were eventually (in 1839) induced to abandon the state of semi-independence in which they had previously existed, and were pensioned off. Since that period the Muttucks have diligently pursued their favourite occupation of husbandry; and, as their district possesses a fine fertile soil, and abounds in extensive rice plains, interspersed with large tracts of tree and grass jungle, it may fairly be expected that, in the course of time, this country will prove a valuable acquisition; unless, which is improbable, improvements are impeded by the inroads of the wild frontier tribes. The tea plant is indigenous in the Muttuck territory.

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MOAMURIA OR MUTTUCK.

HILL TRIBE.

ASSAM.

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THE descriptive particulars respecting the SONAIS will be supplied on a separate slip for insertion on this page.

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SONAI.

ASSAM.

33.

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DOOANEAHS.

(34)

"THE Dooaneahs are descendants of Burmese or Singpho fathers, from Assamese women captured in predatory irruptions and kept as slaves. Assamese males, carried off into slavery, are, from the loss of caste by their connexion with the Singphos, and the adoption of Singpho habits, also denominated Dooaneahs. They are a very hardy race, and inhabit the densest jungles, cultivating scarcely sufficient rice and opium for their maintenance, and subsisting, when their stock of grain is expended, on yams, kutchoos, and other roots of the forests. Without the aid of the Dooaneahs, no military detachment could move to many parts of the frontier, for none are so expert as pioneers. With the dhao, or Singpho short sword, they will cut a footpath through the densest jungles in the most expeditious manner, thus enabling troops to move almost in any direction. They are not endowed with a martial spirit, and it is said that they will not stand the fire of musketry; but, if properly trained and disciplined, their fears might be surmounted. Their addiction to opium is, however, so great, that no permanent reliance could ever be placed in them as soldiers in any emergency; and judging by the opinion entertained of them by their former masters, the Singphos (from whose thraldom they have only lately escaped), it would seem inexpedient to place them in situations of trust, where the possibility of betrayal or defeat could be anticipated. The loss of their services as slaves, in cultivating the land, is deepy felt by the Singphos; but these latter have not yet known the full extent of their inconvenience. In course of time few Dooaneah slaves will remain attached to the Singphos, who must consequently either resort to manual labour themselves, or starve, or leave the province; which, by the way, would be the greatest boon we could desire, for the safety and improvement of our peaceable subjects."—*Sketch of Assam*, London, 1846, p. 126.

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DOOANEEAH.

MIXED RACE.

ASSAM.

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KACHARIS OF ASSAM.

THE Kacharis of Assam (not to be confounded with the people of Cachar) are originally of Tamulian (not, as generally supposed, of Arian) race. Hodgson, a high authority in these matters, considers them "demonstrably identical with the Bodo;" indeed they call themselves Bodo. They are a very numerous race, and occupy a large proportion of Central and Lower Assam, outside the forest limits, besides inhabiting the forests from the Sunna river through the Bhootan and Sikhim Terai, up to the Konki.

They may, in fact, be said to extend from the 25° to 27° N. lat. and from 88° to 93° 30′ E. long. They are erratic cultivators of the wilds; though no longer savages or herdsmen, but wholly cultivators, they are so little connected with any one spot, that their language contains no word for village. They never cultivate the same land beyond the second year, nor remain in the same neighbourhood after the fourth or fifth year. After four or five years, to allow the jungle to grow and the land to resume its former high productiveness, they return, unless forestalled by others, and resume the identical fields they tilled before, but never the houses or site of the old settlement, that being thought unlucky. In our own territory they are very lightly taxed for the lower lands, and are gradually settling down. Those who inhabit the territories of native states retain their migratory habits, but pay a trifling tax for the privilege of cultivating lands from which malaria effectually excludes all other races. They share in the marvellous freedom from the effects of malaria which characterises nearly all the Tamulian aborigines of India, as the Koles, the Bheels, and the Gonds, who are all fine and healthy races of men, though dwelling where no other human beings can exist—a fact, by the way, which shows that they must have lived in these wilds for many centuries, as nothing but a very great length of time could have so completely acclimatized them.

Their religion is of the simplest kind, and while it is entirely free from barbarous rites, does not hamper the transactions of life with tedious ceremonial observances. The Kachari (or Bodo) "is born, is named, is weaned, is invested with the toga virilis, without any intervention of the priest, who is summoned to marriages and funerals, chiefly, if not solely, to perform the preliminary sacrifice, which is

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indispensable to consecrate a feast," for they will not touch flesh the blood of which has not been offered to the gods. They have no exclusive priesthood; anyone may assume or lay down the office. They worship visible objects, such as the stars, rivers, &c., with an indirect reference (says Hodgson) "of the powers displayed by these sensible objects to an immaterial or moral source, unknown indeed, but still adored as Divine, and even as a Divine unity," for which, however, their language furnishes no word.

They have no physicians, but exorcists form a distinct branch of the priesthood, the belief being, that all diseases "arise entirely from preternatural agency." See further particulars in Mr. Hodgson's paper at p. 711 of vol. xviii., part 2, also vol. ix., p. 829, *Journal Asiatic Society, Bengal.*

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ZACHARI.

OF TIBETAN ORIGIN.

ASSAM.

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NAGAS.

NAGA is the generic term given (with various distinctive prefixes) to a series of wild tribes inhabiting a comparatively unexplored tract on the south-eastern borders of Upper Assam (in lat. 26° 30′ N., long. 95° E.) and the mountain ranges forming the north-western boundary of the Burmese empire. It is difficult to assign any definite limit to their country or to the number of their tribes; some are tributary to Assam, some to Munipoor, some to Burmah. There is no tribe of sufficient consideration to preponderate, and they are too much embroiled in petty feuds to coalesce. Their mode of life is indicated by the character of their dwellings, which are perched on almost inaccessible crags, and adapted for every-day defence. They are known to the inhabitants of the plains only as robbers and murderers, and of their social economy but little has been accurately ascertained.

Though physically powerful, their limbs have not the massive configuration which distinguishes the Kookies. It is their distinguishing peculiarity that they are not migratory; and, while most of these hill races change their settlements every two or three years, the Nagas remain fixed, and their insignificant villages, which appear in one of Rennell's early maps, are still to be found as they were in 1764. The Nagas are further distinguishable as using no weapons but the javelin and dao, or billhook. They have no prejudices respecting food, eating everything animal indiscriminately, whether killed for the fleshpot or not. They strictly abstain, however, from the use of milk, butter, or ghee, for which they entertain strong aversion.

Their religion is limited to a few superstitious practices, presenting little from which their origin or connection with other tribes could be inferred with any degree of certainty. The objects of their worship are stated to be:—

1. Janthee, "the most powerful," to whom they sacrifice cows, bullocks, or bulls. His power prevails in all serious illnesses, and he can kill or cure.

2. Tutelar gods of villages, who in one instance are said to be "Hysong" and "Dherengana;" to the former of these fowls, and to the latter, hogs, are the appropriate oblation.

Matrimony is a civil contract, and the attendant ceremonies consist of present-

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giving and feasting. Infidelity on the part of either husband or wife, is punished by the fine of a cow or a hog. On the occurrence of a death, they howl their lamentations, feast, and bury the corpse, placing the spear of the deceased in his grave, and his shield, with some fork-like sticks and an offering of eggs and grain on it, in order to ensure good crops.

The Rengmah Nagas are a small tribe, consisting of little more than a dozen villages.

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RENGMA NAGA.

MARAUDING HILL TRIBE.

ASSAM.

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HILL NAGA.

MARAUDING TRIBE.

CACHAR.

37.

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MARA NAGA.

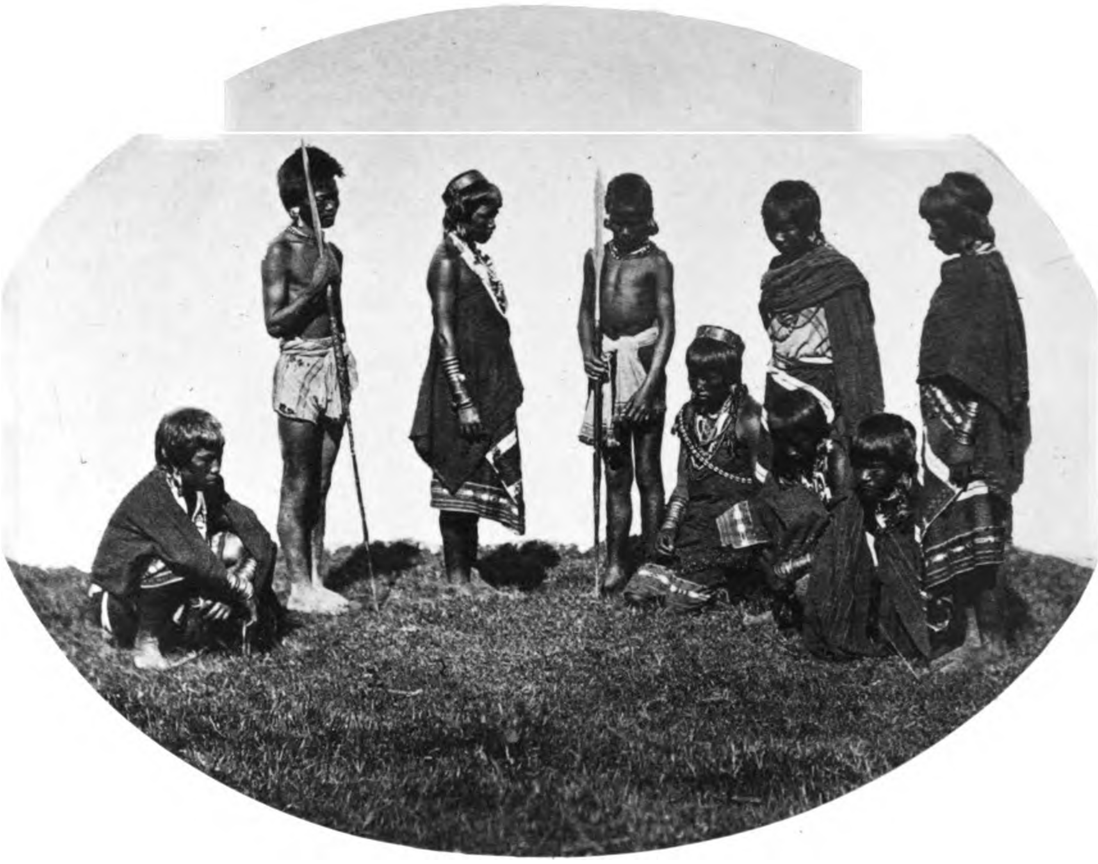
MARAUDING TRIBE.

MUNNIPORE.

37 A.

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GROUP OF NAGAS.

MARAUDING TRIBE.

CACHAR.

38.

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THE KOOKIES.

THE Kookie tribes inhabit the hills east of the Chittagong district, and are separated from the plains by the Tipperah and Chuckma tribes. They are fair in complexion compared with the natives of the plains. Their houses are built of logs, on the top of the high ranges, in a much more substantial manner than those of the Tipperah Reangs and other neighbouring clans. They cultivate rice and vegetables, of which their diet of necessity chiefly consists; they are fond of animal food, which, however, can be obtained only by hunting, and are fond of hunting and marauding. They believe in a Supreme Being and a future state, also in hill gods or demons, to whom they sacrifice; but these gods hold a very inferior position when compared with the "Great Spirit." The Kookies are fierce and warlike, as compared with the other tribes, on whom they are in the habit of making raids for the purpose of procuring plunder and slaves. Their method of attack is surprise, and they seldom attempt to stand before regular troops, preferring a guerilla warfare, and hiding themselves and firing from behind rocks and trees. Their arms are flint muskets, spears, and daos. The habits and dress of the women are the same as those of the Tipperah tribes. The men in full dress wear a coarse sheet—in undress, nothing at all. The sheets of the men and women are often dyed blue with a kind of wild indigo found in the hills. Their habits are extremely dirty, even worse than the Tipperahs. In their manners they are frank and outspoken. They place small value on human life.—*(MS. Documents.)*

"The custom of tattooing, which so generally prevails among the Khyens and Karens, is wholly unknown to the Kookies. All the tribes north, west, and east of the Munnipoor valley, partake strongly of the characteristic features of the Tartar countenance; and, viewed in contrast with the tribes occupying the southern borders of the Munnipoor territory, are remarkable for superior height, fairer complexions, and more elevated foreheads; their dialects are harsh and guttural, and their voices particularly inharmonious and discordant. The Kookies, or southern tribes, are, on the contrary, remarkable for their extreme softness of voice, and the euphonic sweetness of their language, when not spoken under great excitement: in stature

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they are considerably below the standard of the more northern tribes, rarely averaging more than five feet one or two inches in height, and their colour approaches very nearly to as dark a shade as that of the Bengalees of the plains: in feature they resemble the Malay more than the Tartar; and, as there can be little doubt that the northern tribes are descended from the latter stock, it appears equally probable that the Kookies have their origin from the former. It has been asserted that some of the principal chieftains of the Kookie tribes could raise a force of 8000 men; but this we may safely pronounce to be an exaggeration: the mutual distrust, which has been before alluded to as existing among them, is wholly incompatible with the unity of feeling by which such a force could alone be assembled. For purposes purely defensive, a body of from five to six hundred men might be collected; but when the limited extent of their cultivation, and the restlessness which characterises all savages, are considered, it is evident that, even for self-defence, it is highly improbable they could long be kept together. Small parties of from ten to thirty men have, however, frequently made incursions into the border villages along the line of frontier; and in Cachar, whole tracts of fertile country were, up to a very recent period, deserted from an apprehension of these attacks. The plunder of property is less the object of the marauders than the acquisition of heads, which are considered essential to the due performance of the funeral rites of their village chieftains, and to obtain which they will undertake long and difficult journeys, and remain concealed for days together in the jungle bordering on the different lines of communication between distant villages; they spring on the unwary traveller, decapitate him in an instant, and plunging into the forests, are far on their way home before the murder becomes known in the village of the miserable victim. Among the Kookies, success in these expeditions establishes a claim to the highest distinctions the tribe can confer, and their approaches are made with such secrecy, that the yell of death is almost always the first intimation the villagers receive of their danger."—*(Pemberton's "Eastern Frontier.")*

The Kookies have been accused of cannibalism, but vehemently repudiate the imputation, which, like the stories (once believed) of their living in trees, is now regarded as a fable.

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KOOKIE.

ROBBER TRIBES.

CACHAR.

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MUNIPOOREE.

THE Munipoorees, or inhabitants of Munipoor, a petty sub-Himalayan state, are among the most mixed of any people in India, though no doubt Tibetan and other Indo-Chinese races preponderate. The number of languages which are spoken in this small state of 7000 square miles is almost incredible. "In several directions, but especially in the north-east," writes Captain Gordon, "the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. . . . The language spoken in Champhung is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Munipooree, or the language of their own immediate neighbours. Dialects where similar, are generally intelligible to the adult male population on both sides. But the women and children, who rarely leave their homes, find much difficulty in making themselves understood. . . . I think I can discover a connection (I do *not* include the Tai) between the languages in this quarter, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country extending E. and S. E. from the Brahmaputra to China, I derive both the Burmese and the Munipoorees."

The Munipoorees almost all profess the Hindoo faith, which, though only introduced into Munipoor towards the close of the last century, numbers among its votaries every family of distinction in the country. The villages are scattered over a large extent of ground, each house being surrounded by a garden, in which vegetables are cultivated. Almost all the garden produce of Europe has, since the Burmese war of 1826, been introduced into the valley which forms the most important part of Munipoor, by European officers: and the pea and potatoe in particular have proved so acceptable to the people, that they are now almost universally cultivated, and exposed for sale in the bazaars.

Among the products of this little state the ponies held a very conspicuous place: they are now, however, rarely to be met with.—(See *Pemberton's Eastern Frontier.*)

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MUNIPOOREE FEMALE.

HIMALAYAN ORIGIN.

MUNIPOOR.

40.

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BHOOTAN AND THE BHOOTANESE.

THE tract of country known as Bhootan, presents a succession of the most lofty and rugged mountains on the surface of the globe: it extends from the southern declivities of the great central ridge of the Himalaya mountains, to the foot of the inferior heights which form a talus at their base, and constitute the natural northern boundary of the Assam Valley. It is impossible to estimate, with anything approaching to accuracy, the population of a country situate like Bhootan. It was, however, assumed by Pemberton, in 1833, at about 1,452,000 souls—an estimate which is thought very liberal, though it includes the inhabitants both of the high and low lands. The secular head of the Government is generally known as the Deb Rajah; while the spiritual supremacy is vested in another individual known as the Dhurma Rajah, who, like the principal Lama of Thibet, is supposed to be a perpetual incarnation of the Deity. The Deb Rajah is chosen from among the principal officers of the country, who are eligible to seats in the Council of State, and by the established laws (they can scarcely be dignified with the name of constitution) of the country, is permitted to hold his rank for three years only. But these regulations do not in practice control either the election for, or the tenure of, the position of Deb Rajah; and are set aside whenever any aspirant after regal honours possesses power to prevent their enforcement. The Dhurma Rajah, like his great prototype of Lassa, is supposed to be Buddh himself, clothed in human form, who, by successive transmigrations from one corporeal frame to another, escapes the ordinary lot of humanity. On the death or temporary withdrawal of the Dhurma from the sublunary scene of his existence, his office remains vacant for a year, during which time the senior Gylong or priest regulates the religious observances of the country. The first appearance of the Dhurma Rajah is supposed to be indicated by the refusal of his mother's milk, and an evident preference for that of the cow. He is also believed to be capable of articulating a few words distinctly, and of conveying his meaning by certain intelligible signs. The intelligence of these miraculous manifestations of precocious intellect is conveyed to the Court, and a deputation, composed of some of the principal

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priests, proceeds to the spot where the young Dhurma is said to have appeared, conveying with them all those articles which, in his former state of existence, he had been in the habit of using. These are spread before him, mingled with a number of others purposely made to resemble them, with the innocent intention of testing the infallibility of the re-nate god. As might have been anticipated, the infant always proves victorious in this contest of skill. The priests declare their conviction that he is their former spiritual head, and he is conveyed with great ceremony to the palace of Poonakha, at which place all installations, either in the rank of Dhurma or Deb, must take place, to ensure their validity.

During the time that Captain Turner's mission was in Bhootan, it appears that both secular and spiritual authority were united in the same person; an arrangement which, though apparently opposed to the institutions of the country, was nevertheless acknowledged.

The total amount of revenue drawn from every source can hardly be estimated at two lakhs of rupees (£20,000) per annum. Of this sum but a very small portion can be fairly considered available for any public emergency. The little wealth which does exist gravitates to the palaces and castles of the chieftains. There is a most ingenious device to prevent the too rapid accumulation of wealth in any one family. On the death of the head of a household, however numerous his children, the whole of his property escheats to the Deb or Dhurma Rajah, without the slightest reference to the misery thus entailed on the survivors. Thus all incentive to exertion is removed by the certainty that even a favourite child cannot hope to reap the reward of his father's industry.

The communication with Assam is chiefly carried on by a class of Thibetans called Kumpas; a designation which, however, includes those Bhootanese who live in tents and booths, and live by trafficking from one province to another.

The population is divided into eight principal and a few minor classes, the latter deriving their designations from their trades and occupations. In addition to these several tribes, all of whom are of pure or mixed Mongolian race, there are a vast number of Bengalees and Assamese, the "helots" of the country, who have been carried off at various times from the plains by the Bhootanese in their several incursions, and who lead a life devoted to the most menial and degrading offices. The language chiefly spoken in Bhootan is stated to be a dialect of the Thibetan, more or less blended with words and idioms from the languages of the adjoining countries.

The religion of the Bhootanese is a form of Buddhism. In their religious observances the most remarkable feature is the noise with which they are accompanied. The instruments used are clarionets, sometimes formed of silver and brass, but generally of wood with reed pipes, horns, shells, cymbals, drums, and gongs. The garments of the people consist of a long loose robe, which envelops the body, and is secured in its position by a leather belt round the waist. A

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legging of broad cloth is attached to a shoe, made generally of buffalo hide. No Bhootanese ever travels during the winter without protecting his legs and feet against the effects of the snow by putting on these boots, which are secured by a garter tied under the knee. A cap of fur or coarse woollen cloth completes the habiliment, and the only variation observable is the substitution of a cloth for the woollen robe during the summer months of the year. The food of the superior classes consists of the flesh of goats, swine, and cattle, and rice imported from the Dooars. The mode of preparing their food is most inartificial and rude, with but little attention to cleanliness, and still less to the quality of the meat they consume. They are fond of tea, and use it in large quantities. The diet of the great body of the people is the most miserable it is possible to conceive. They are restricted to the refuse of wretched crops of unripe wheat and barley, and their food consists chiefly of cakes made from these grains very imperfectly ground. All classes are very much addicted to the use of inebriating liquors. The amusements of the Bhootanese are almost entirely confined to archery and quoits. Their character seldom appears to greater advantage than when engaged in those exercises.—(*Abridged from Pemberton's "Eastern Frontier."*)

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INTERPRETER AT DARJEELING.

TIBETAN.

BHOTAN.

41.

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BHOTANESE.

CHIEFLY OF TIBETAN ORIGIN.

BHOTAN.

42.

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GROUP OF BHOTANESE.

CHIEFLY OF TIBETAN ORIGIN.

BHOTAN.

43.

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BHOTIAS.

SIKHIM.

(44, 45)

THE Sikhim Bhotias are those subjects of Sikhim who live in the valleys approaching the snowy range, as distinguished from the inhabitants of the Terai, or sub-Himalayan part of the country, who are mostly of Meech origin. Bhotias extend along the whole line of the passes leading to the plains from the Himalayan range; and, with the name, have generally "retained unchanged" (says Hodgson) "the lingual and physical characteristics, and even the manners, customs, and dress of their transnivean brethren," the Tibetans (who will be found described under Nos. 53 to 55). The Bhotias of Sikhim are believed to form a population of 2,000 out of the 7,000 comprised in that petty state of 1,600 square miles.

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BHOTIA

TRANS-HIMALAYAN.

SIKHIM

44.

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BHOTIA FEMALE.

TRANS-HIMALAYAN.

SIKHIM

45.

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BHOTIA FEMALE.

TRANS-HIMALAYAN.

SIKHIM.

45.

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BHOTIA FEMALE.

TRANS-HIMALAYAN.

SIKHIM

45.

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LEPCHAS.

THE "Lepchas," so called by us, and indeed by themselves in conversation with strangers, are divided into two races—viz. "Rong" and "Khámbá." The former are believed to be the aborigines of the forests around Darjeeling. Rong, in colloquial intercourse among them, is a generic term, and equivalent to "Lepcha" with us. But a man who announces himself as a Lepcha to an European, Nipalese, or Hindostani, may, on being questioned, turn out to be a Khámbá. The country inhabited by the Lepchas occupies an extent of about 120 miles from north-west to south-east, along the southern face of the Himalaya; to the west, the Zambar branch of the Koori bounds it, but on the east its limits are undefined in the mountains of Bhootan. Thus Lepchas are found among the subjects of eastern Nipal, throughout the whole of Sikhim, and extend to an unknown distance into Bhootan. The Hindoo restrictions as to caste are not admitted by the Lepchas, although those who live under the Nipal government are obliged to conform to the Hindoo laws of that state. This, however, they do with a very bad grace, and rarely forego an opportunity of crossing into Sikkim, or coming to Darjeeling, to indulge their beef-eating propensities. They are gross feeders, eating all kinds of animal food, including the elephant, rhinoceros, and monkey, and all grains and vegetables known to us, with the addition of many roots and plants altogether excluded from our culinary lists. Pork is their favourite meat; next to that, beef, goat, and mutton. The yák is considered the best beef; next to that, the flesh of the Sikhim cow (a fine animal); and last, the Bengali and common cow. All birds are included in their list of eatable game. Of the carrion of wild animals, that of the elephant is most prized. The favourite vegetable food is rice; next to it, wheat, barley, maize, millet, murwa, and a fine species of yam called "bookh," which grows all over these mountains, at elevations of from 1500 to 3000 feet. During the rains, when grain is scarce, they put up contentedly with ferns, bamboo roots, several sorts of fungi, and innumerable succulent plants found wild on the mountains. Though fond of fermented and spirituous liquors, they are not given to drunkenness. Their common drink is a kind of beer made from the fermented infusion of Indian corn and murwa, which is weak, but

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agreeably acid, and very refreshing. This is drunk at all times when procurable, and is carried in a large bamboo chunga by travellers, and diligently applied to throughout the day. They have no distilled liquor of their own, but they greatly admire and prize all our strong liquors, our port and sherry, cherry-brandy, and maraschino. Tea is a favourite beverage; the black sort, brought from China in large cakes, being that preferred. It is prepared by boiling, after which the decoction is churned up in a chunga with butter and salt. Milk is never taken with tea.

The Lepchas, like true Buddhists, bury their dead. In person they are short, averaging about five feet in height. Five feet six is above the usual height, and four feet eight is a common stature among the men. The total absence of beard, and the fashion of parting the hair along the crown of the head, adds to a somewhat womanly expression of countenance in the men, and the loose jacket with wide sleeves which they wear, contributes still more to render it rather difficult for strangers to distinguish the sexes, especially in middle age. The Lepchas are poor agriculturists; their labours in this art being confined to the careless growing of rice, Indian corn, murwa, and a few vegetables, of which the brinjal, cucumber, and capsicum are the chief.

Their habits are incurably erratic. They do not form permanent villages, and rarely remain longer than three years in one place, at the expiration of which they move into a new part of the forest, sometimes near, often distant, and there go through the labour of clearing a space for a house, building a new one, and preparing the ground for a crop. The last-named operation consists in cutting down the smaller trees, lopping off the branches of the large ones, which are burnt, and scratching the soil with the Bān, after which, on the falling of a shower of rain, the seed is thrown into the ground. The Lepchas are a very cheerful and happy race. The flute is their favourite musical instrument. It is of bamboo, with four equi-distant holes, and its tone is remarkably low and sweet—"singularly Æolian."

The Khámbá, although now the same in all essentials of language, customs, and habits, as the Rong, is professedly and undoubtedly an emigrant from beyond the Himalaya. The Khámbás represent themselves as having emigrated from a province of China called Khám, which is described as lying to the east and north of Lassa, about thirty days' journey. This province has not been very long annexed to the Chinese empire, and, if the accounts received from the members of the Nipalese missions to Pekin are to be relied on, its rulers and inhabitants are even now far from being well governed and peaceable subjects of the Celestial dynasty. They are represented as a herd of lawless thieves and robbers, through whose country it is scarcely safe to travel, even when under the protection of an escort from the Court of Pekin.—*(MS. Documents.)*

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LEPCHA

ABORIGINAL.

SIKHIM.

46.

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LEPCHA

ABORIGINAL.

SIKHIM.

47.

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LEPCHA FEMALE

ABORIGINAL.

SIKHIM.

48.

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LEPCHA PEASANTS

ABORIGINAL.

SIKHIM

49.

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LEPCHA WATER CARRIERS.

ABORIGINAL.

SIKKHIM

50.

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CHEBOO-LAMA.

THE Cheboo-Lama, late the Dewan, or Prime Minister, of the Sikhim State, was originally a student of Mendooling, a famous college or school in Tibet, two journies east of Lhassa; here he studied two years, three being the usual period of study preparatory to the priesthood. (Other subjects, and indeed, all the ordinary trades, carpentry, masonry, painting, shoemaking, tailoring, are also taught at Mendooling.) The Lama's first introduction to Europeans seems to have been in 1849, when he was deputed by the Rajah of Sikhim to accompany Dr. Campbell, the British officer in charge of Darjeeling, on a tour in that country, which terminated in the imprisonment of the latter and his companion Dr. Hooker, at the instigation of the Dewan Namguay, and their release consequent on the measures of the then Governor-General, Lord Dalhousie.

On the invasion of Sikhim (in retaliation for repeated insults and aggressions) in 1861, Cheboo-Lama was employed by the British officer in charge of the expedition, in procuring and organising the means of transport for the force. "His influence with his countrymen," writes the Special Commissioner, "is such, that if he were to leave us, the greater portion of the coolies would refuse to advance. His knowledge of the country is very valuable. All the scouts are under him."

The result of the expedition was the speedy submission of the Sikhim people, and the abdication of the old Rajah in favour of his son. The latter, immediately on the conclusion of peace, nominated the Cheboo-Lama his Minister, an appointment which the British Envoy considered "the best security we could possibly have for future good government and friendly disposition of the country. So long as he remains in that post, there is no fear of any policy being adopted hostile to British interests. He is the most enlightened and intelligent native I ever met." In this high estimate of the Cheboo-Lama, the Government of India testified their concurrence by presenting him with a gold watch and chain and a handsome cash gratuity, and landed estates in that portion of the hill tract which had been ceded by Sikhim to the British Government.

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Again, when, in consequence of the unsatisfactory state of affairs on the north-east frontier of Bengal, it was determined to send an embassy to Bootan, the Government of Bengal, relying on the integrity and honesty of purpose of the Lama, secured his services as interpreter, in which capacity he accompanied the Hon. Ashley Eden throughout the whole of the laborious journey from Darjeeling to Punakha. The Lama worked energetically on behalf of the mission, both in supplying porters for the advance, interpreting for their wants, and exposing the duplicity and treachery of the Booteah officials. The Booteah Government were most desirous to prevent the return of the Lama to Sikhim, wishing to retain him in their power. This point the envoy successfully combated.

It may be said of Cheboo, that he was one of the few natives in Hindoostan who gave the British Government credit for integrity and impartiality in their government of that vast dependency; and it is much to be regretted that his death last winter prevented his becoming aware that he had been selected for the honour of the Companionship of the Star of India, he being the only native of Tibet who has hitherto been considered worthy of such a distinction.

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CHEBOO LAMA, MINISTER OF SIKHIM.

TIBETAN.

SIKHIM

51.

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LAMA.

(52)

THE Lama, or priest of Buddh, represented in the Photograph, is a native of Tibet. He differs in no important respect from the priest depicted under the name Bhotee Lama, respecting whom, and the Buddhist priests generally, particulars will be found in a later portion of this work.

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LAMA (BUDDHIST PRIEST).

TIBETAN.

PEMIANCHI, IN TIBET.

52.

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TIBETAN.

(53)

BHOTIAS.

(54, 55)

SO much has been of late years added to our information respecting the Tibetans by Moorcroft, Gerard, Czoma de Körös, and others, that it is difficult to comprise within the limits of a notice like the present even the more important particulars concerning them; and, for a fuller account, reference must be made to the works of those distinguished travellers.

The difference between the Tibetans proper and the so-called Bhotias is but trifling. Bhot is the name given by the denizens of the plains to the bleak country above, of which they see nothing but the vast snowy fringe which overhangs them. The inhabitants of the Himalayan valleys are of Tibetan origin; their language and associations differ from those of the people of the plains; to them the name Bhotia, which belongs in strictness to the inhabitants of Tibet only, is generally applied; the Tibetans proper being, on account of the extreme height, ruggedness, and difficulty of the mountain passes, and the short period during which they remain open, comparatively but little known to the inhabitants of Hindostan.

The subjects of the illustrations differ from the persons represented under Nos. 44, 45, in being, in fact, Tibetans by birth and origin. The Tartarian cast of features is strongly marked; and in one of the subjects, No. 54, the hair is plaited into the pigtail, so familiar as a distinguishing mark of the Chinese.

The Tibetan language is of the roughest character, abounding in uncouth and, to us, unutterable, combinations of consonants. It is said to have much in common with Chinese. The horrible custom of polyandry prevails, and among most of the Tibetan tribes, the Ladakhis, for instance, in an especially disgusting form, one wife being the common property of several brothers, of whom the eldest has the right of selecting her. Primogeniture is so strictly observed that the whole property goes to the eldest son, on whom the others are dependent. The Tibetan houses, those

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especially of the peasantry, resemble brick-kilns, being built of very rough stones heaped on each other, with a few apertures to admit light, and a flat terrace, surrounded with a parapet, for the roof. The favourite Tibetan article of diet is raw undressed meat, and at their feasts the joints of raw, predominate over those of boiled, mutton, and obtain general preference. The intense cold and wonderful dryness of the atmosphere render salt meat a needless, and therefore an unknown, article of diet; but tea is almost a necessary of life, and is largely consumed. The milk of the yak, or mountain ox of Tibet, is also much used. Indeed, without the yak, the highlands of Tibet would be all but uninhabitable. That most useful animal clothes as well as feeds his master. "The yak," says Lieut. Wood, "is to the inhabitant of Tibet what the reindeer is to the Laplander. Where a man can walk, he can be driven. Like the elephant, he possesses a wonderful knowledge of what will bear his weight. If travellers are at fault, one of these animals is driven before them, and it is said that he avoids the hidden depths and chasms with admirable sagacity; his footing is sure. Should a fall of snow close a mountain pass to man and horse, a score of yaks driven ahead answer the purpose of pioneers, and make 'a king's highway.'"

Both Tibetans, and, with few exceptions, the so-called Bhotias, are Buddhists. Tibet is indeed the chief seat of this religion, and of its incarnate head, the Grand Lama. The influence of this spiritual lord extends over the whole of Central Asia, but the temporal power formerly exercised by him in Tibet has passed to the Chinese. The Tibetans assemble in chapels, and unite in prodigious numbers to perform their religious service, which is described as very impressive, and recalls to the traveller's mind the solemnity and sound of the Roman Catholic mass. The instruments made use of on an occasion when Turner was present, were "all of an enormous size, trumpets above six feet long; drums stretched over a copper cauldron, such as are termed nowbut in Hindostan; the gong, a circular Chinese instrument of thin hammered bell-metal, cymbals, hautboys, and a double drum, smaller, but of great circumference, mounted on a tall, slender, pedestal, which the performer turns with great facility, striking either side with a long curved iron, as the piece requires a higher or a lower tone. These, together with the human tibia and sea conch, compose, for the most part, their religious band. Harsh as these instruments, individually taken, might sound to a musical ear, when joined together in unison with the voices of 200 or 300 boys and men, managed with varying modulation from the lowest and softest cadence to the loudest swell, they produce an effect extremely grand." Their religion, Lamaism, is described by Moorcroft as "a strange mixture of metaphysics, mysticism, morality, juggling, and idolatry." The transmigration of souls is a prominent tenet. The Deity, absorption in whom by religious contemplation appears a primary principle of the creed of the higher priesthood, is worshipped in the character of a trinity, adoration being also paid to a great number of inferior beings, represented by a variety of curious idols. The

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TIBETAN.

BUDDHIST.

TIBET

53.

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BHOTIA.

BUDDHIST.

TIBET

54.

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BHOTIA FEMALE.

BUDDHIST.

NEAR LHASSA, TIBET.

55.

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general character of Lamaism is less fanatical than that of most superstitions, and under its influence the terrible Moguls and other Tartars have become a comparatively mild and peaceable race. The increase of population is much checked by the enormous proportion of persons devoted to the service of religion (who are so numerous, that two-thirds of the productive lands are appropriated to their support), and all of whom, whether *lamas* or secular clergy, *gelongs* or monks, or *anis* or nuns profess celibacy. Some resemblance has been traced in Lamaism to the characteristics of the Romish Church in such points as the existence of monastic establishments for both sexes, the acknowledgment of a supreme infallible head of the whole religious community, and the adoption of pageantry in public worship, as well as in other matters; it has also been observed that the dress of the lamas of high rank (that of the Grand Lama is yellow) closely resembles that of cardinals both in colour and general appearance. Advantage has been taken of these fortuitous resemblances, to insinuate that Christianity was derived from Buddhism. But the late Cardinal Wiseman, in an able memoir on the subject (*Lectures on the Connexion between Science and Revealed Religion*, Lecture 11, vol. ii., p. 270) quoted by Vigne, justly repudiates the idea, and adduces strong grounds for considering Buddhism " but an attempted imitation" of Christianity, observing, that " at the time when the Buddhist patriarchs first established themselves in Tibet, that country was," owing to the Nestorian missions in Tartary, and to religious embassies from the Pope and St. Louis of France, " in immediate contact with Christianity."

The general mode of disposing of the dead in Tibet is not unlike that of the Parsees in Western India, the corpse being exposed in the open air, and left to be devoured by carnivorous birds. Turner describes a place set apart for this purpose. The funeral rites of the great Lamas are more solemnly performed. As soon as the soul of Buddha has left the Grand Lama to inhabit the person of his successor, the body is placed upright in an attitude of devotion, with the legs folded under it, and in this position is deposited in its shrine, over which a splendid mausoleum is usually erected. Inferior Lamas have their bodies burned, and the ashes either scattered or deposited in small metallic idols.

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